•

Śrī Saṅkalpa Kalpavṛkṣa

Śrīla Jīva Gosvāmī

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Chapter One

Introduction

śrī-kṛṣṇa kṛṣṇa-caitanya sa-sanātana-rūpaka |
gopāla raghunāthāpta-vraja-vallabha pāhi mām ||1||

O Śrī Kṛṣṇa! O Kṛṣṇa-Caitanya! O Lord with eternal form! O cowherd, superior to Rāma! O beloved of Vraja! Please protect me!

(O Śrī Kṛṣṇa! O Kṛṣṇa-Caitanya, with Rūpa and Sanātana! O Gopāla Bhaṭṭa! O Raghunātha dasa! O Vallabha who has attained Vraja! Please protect me!)

nanda-nandana ity uktas trailokyānanda-vardhanaḥ |
anādi-janma-siddhānāṁ gopīnāṁ patir eva yaḥ ||2||

navīna-nīrada-śyāmaṁ taṁ rājīva-vilocanam |
vallavī-nandanaṁ vande kṛṣṇaṁ gopāla-rūpiṇam ||3||

I offer respects to Kṛṣṇa, who has the form of a cowherd boy, who gives joy to the *gopīs*, who has lotus eyes and is dark like a fresh cloud, who is the son of Nanda, who increase the bliss of the three worlds, and is master of the eternally perfect *gopīs*.

vṛndāraṇye jaran jīvaḥ kaścit prāha manaḥ prati |
mriyase 'sāmprataṁ mūḍha gūḍhām etāṁ sudhāṁ piba ||4||

One elder person of Vṛndāvana says to his mind, "O fool! You are now dying. Please now drink this nectar!"

tāṁ pibann eva he svāntaḥ svaṁ ca gokula-saṅgatam |
sevāṁ ca vāñchitāṁ kāñcid bhāva-bhedena bhāvaya ||5||

O mind! Drinking that nectar, internally think of your desired service in Gokula with a particular mood of love.

maṅgalaḥ sarva-lokānāṁ gopa-kṣauṇībhṛd-aṅgajaḥ |
bhavyaṁ pallavayan pāyād vallavī-jana-vallabhaḥ ||6||

The lover of the *gopīs*, auspicious for all people, the son of the cowherd king, who makes prosperity grow, should protect us.

aho bakīty ādikīrtiḥ kṛṣṇas tu bhagavān svayam |
asti yas tasya pitrāditayā citrāya kḷptavān ||7||

He is glorified as the liberator of Pūtanā ("Alas, how shall I take shelter of one more merciful than he who granted the position of the mother to a she-demon Pūtanā although she was unfaithful and prepared deadly poison to be sucked from her breast?").[1] He is the supreme form of Bhagavān ("All of the above-mentioned incarnations are either plenary portions or portions of the plenary portions of the Lord, but Śrī Kṛṣṇa is the original Personality of Godhead. All of them appear on planets whenever there is a disturbance created by the atheists. The Lord incarnates to protect the theists.")[2], who astonished his parents.

stutas tad bhūribhāgyeti tathā cetthaṁ satām iti |
nemaṁ viriñca ity evaṁ nāyaṁ śriya iti vrajaḥ ||8||

He is praised by Śukadeva, is attained after much good fortune ("All the cowherd boys used to play with Kṛṣṇa, who is the source of the Brahman effulgence for *jñānīs* desiring to merge into that effulgence, who is the Supreme Personality of Godhead for devotees who have accepted eternal servitorship, and who for ordinary persons is but another ordinary child. The cowherd boys, having accumulated the results of pious activities for many lives, were able to associate in this way with the Supreme Personality of Godhead. How can one explain their great fortune?")[3], and even Brahmā, Śiva and Lakṣmī cannot attain him[4]. He is desired even by Lakṣmī ("When Śrī Kṛṣṇa was dancing with the *gopīs* in the *rāsa-līlā*, the *gopīs* were embraced by his arms. This transcendental favor was never bestowed upon the goddess of fortune or other consorts in the spiritual world. Indeed, never was such a thing even imagined by the most beautiful girls in the heavenly planets, whose bodily luster and aroma resemble the lotus flower. And what to speak of worldly women who are very beautiful according to material estimation?")[5]. All these verses describe him.

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[1] SB 3.2.23
[2] SB 1.3.28
[3] SB 10.12.11
[4] SB 10.9.20
[5] SB 10.47.60

yas taṁ ko vāśrayen nātra kṣitāv indriyavān naraḥ |
tasmād bhrātar nija-trātaḥ svāntaḥ svāntas tam āśraya ||9||

What person with senses on earth would not take shelter of him? Therefore, O brother mind, my deliverer, take shelter of Kṛṣṇa!

upadeśaṁ deśa-rūpaṁ mama mānaya mānasa |
sudhā-dhārādharaḥ so'yaṁ kalpaḥ syāt kalpa-bhūruhaḥ ||10||

O mind! Please accept my instruction in the form of an order. This is a cloud of nectar, a desire tree!

mūlaṁ janmādi-līlāsya skandhaḥ syān nitya-līlatā |
śākhās tat-tad-ṛtu-ślokāḥ phalaṁ premamayī sthitiḥ ||11||

The root of the tree is his birth and other pastimes on earth. The trunk is the eternal pastimes. The branches are verses describing the seasonal pastimes. The fruit is *prema*.

atha mahā-kulakena janmādi-līlā ||

A group of verses describing his pastimes beginning with birth.

yas tantra-mantrayor guptam uktaḥ śrī-nanda-nandanaḥ |
tad-rūpatāṁ nijāṁ vyāñjīt kutaścit kutukād bhuvi ||12||

Though said to be hidden from mantras and rituals, he who is called the son of Nanda, manifests his own form somewhere in the world out of joy.

yaḥ prāg iti hi padyābhyāṁ nandātmajatayā svataḥ |
vāsudevatayā kāryavaśād gargeṇa niścitaḥ ||13||

For his own purpose, in two lines ("For many reasons, this beautiful son of yours sometimes appeared previously as the son of Vasudeva.")[6] Garga described him as the son of Vasudeva, though he is actually the son of Nanda.

yaḥ śrī-nanda-yaśodāntar-hṛdi sphūrtiṁ gatas tataḥ |
udyaṁś cakre dugdha-sindhor indor janma-viḍambanam ||14||

[6] SB 10.8.14

He first appeared in the hearts of Nanda and Yaśodā and then appeared to take birth like the moon taking birth from the Milk Ocean.

yaḥ sarva-rddhi-vrajaṁ nanda-vrajaṁ svaṁ janma-mātrataḥ |
ramāṇāṁ jāyamānānām ārāmaṁ dhāma nirmame ||15||

On being born, he manifested his garden abode, cowherd village of Nanda, which was full of all prosperity, where many *gopīs* were born.

yaḥ sva-mādhurya-pīyūṣaṁ sampūrya pariveśayan |
jigāya mohinī-rūpaṁ kṣīra-nīradhi-tīragam ||16||

Spreading everywhere his sweet nectar, he surpassed the form of Mohinī, who resides on the shore of the Milk Ocean.

yaḥ kṛpāṁ janmanā vyañjan pūtanām api pūtatām |
nītāṁ dhātrī-gatiṁ sphītāṁ cākārṣīn nūtanārbhakaḥ ||17||

From his birth he displayed mercy, and as a new baby purified Pūtanā, and generously made her a nurse in the spiritual world.

yaḥ komala-padāgreṇa śakaṭaṁ tad viśaṅkaṭam |
sva-jyotsnāvaraṇaṁ matvā cikṣepākṣepavān iva ||18||

Thinking that his glory would remain unseen, with his tender foot he kicked the cart fearlessly, as if rebuking it.

yaḥ pūjita-pada-kṣepa-kūjita-smita-rociṣām |
śobhayā lobhayāmāsa bālikāḥ kula-pālikāḥ ||19||

By his praiseworthy kick, inarticulate words and his attractive smile, the young girls of noble families developed attraction for him.

yaḥ sva-nāmādyam āsādya gargād vargān nijān anu |
harṣaṁ vavarṣa nyag jalpann om itthaṁ somajin-mukhaḥ ||20||

Receiving his own name from Garga, his face conquering the moon, he showered joy on his relatives, when he softly uttered *oṁ* in consent.

yas tṛṇāvartam āsādya sadyaḥ saṁvarta-vartanam |
saṁvartayaṁs tam āninye viparīta-parītatām ||21||

Approaching Tṛṇāvarta, he reversed his whirling and stopped his movement completely.

yaḥ śrī-rāmaṁ nijārāmaṁ saṅgacchann accha-khelayā |
bālān ānandayan nanda-rāja-keśari-nandanaḥ ||22||

Nanda's son, like a lion cub, gave bliss to Balarāma by his brilliant pastimes, when going to his forest-garden with Balarāma.

yaḥ puṇḍraṁ rocanārucyaṁ kañcukaṁ kāñcana-prabham |
dadhan mātus tat tadāsīd utsaṅgāsī yadājani ||23||

When he was born, he shone with go*rocana tilaka* and golden cloth on the lap of his mother.

yaḥ kurvan kardama-krīḍāṁ nirvyājam anayā dhṛtaḥ |
dvayoḥ sukhena duḥkhena snigdhān digdhān vinirmame ||24||

Playing innocently in the mud, he was picked up by Yaśodā and produced both happiness (from picking him up) and suffering (from seeing mud on him).

yaḥ samaṁ sahajātena riṅgann aṅgana-kardame |
kiñcit kātara-dhīḥ paśyan mātaraṁ drutam īyivān ||25||

When crawling in the mud in the yard with his brother, becoming alarmed, he quickly went to his mother Yaśodā.

yas tayāliṅgitaḥ sāsra smitaṁ stanyam ananya-dhīḥ |
apāyi suṣṭhu cāpyāyi smitaṁ bibhrad udaikṣi ca ||26||

Embraced by her, while she smiled with tears, with full absorption he drank her milk and, satisfied, smiled and gazed at her.

yas tadā mātur āninye sarvaṁ vismṛti-vismṛtam |
vadann iva sa saṁmugdha-bāla-siṁhāvalokanaḥ ||27||

Making his mother forget everything, he spoke while looking behind with enchanting eyes.

yas tadā mṛttikāṁ bhakṣann alakṣyam anayā dhṛtaḥ |
dayayā kiṁ bhayād asyās trātaḥ srāg yoga-māyayā ||28||

When she was not looking he ate clay and was caught by her. "What is this?" she said with concern. He suddenly became afraid of her by *yoga-māyā*.

yaḥ śrī-rāmānvayī kāmān nanāṭa saha-pāṭavam |
vṛddhānāṁ sukham ṛddhānāṁ kurvāṇas tāla-pālanam ||29||

With skill he danced along with Balarāma, keeping the beat, while the elders became happy.

yaḥ krīṇan kara-vibhraṣṭa-mūlyatve 'py amitaṁ phalam |
phalāny ananyalabhyāni dade vikrīṇatīṁ prati ||30||

Purchasing unlimited fruits at the cost of grains which fell through his hands, he gave the fruit seller most valuable fruit.

yas tarṇakān purā muñcann añcan bāla-balānvitaḥ |
dohānukaraṇaṁ kurvan sukha-dohāya kḷptavān ||31||

Wandering along with Balarāma and freeing the calves, he imitated milking cows, producing great happiness.

yaḥ karṣann api vatsasya pucchaṁ saṅkarṣaṇānvitaḥ |
tena karṣaṁ vrajan bhrātṛ-bhāryābhiḥ paryahasyata ||32||

Pulling a calf's tail along with Balarāma, and being pulled by the calf, the two made their aunts laugh.

yaḥ kurvann api gavyānāṁ cauryaṁ bhavyāya didyute |
yasya tābhir vivādaś ca sukha-saṁvāda-siddhaye ||33||

Stealing yogurt to give the auspiciousness, he argued with the women for achieving the happiness of conversing with them.

yaḥ svaṁ dāmodaraṁ śṛṇvan sāmoda-vrīḍam añcati |
prasū-śikṣāmaya-snehād bālya svehāntarād api ||34||

Hearing his name Dāmodara, he went shyly and joyfully, because of his mother's affection for teaching him not to act like a child.

yaḥ suṣṭhu khelayāviṣṭaḥ sva-mātrā praṇayān muhuḥ |
kṛṣṇa kṛṣṇāravindākṣety āhūto 'py āśu nāyayau ||35||

Absorbed in playing, though called with affection constantly by his mother, "Kṛṣṇa, lotus-eyed Kṛṣṇa!"[7], he did not come immediately.

yaḥ śrī-vṛndāvanaṁ prāñcan bhrātrā saha vanāspadam |
hāsayan bhāṣayām āsa mātarau yātarau mithaḥ ||36||

[7] SB 10.11.15

Going to the forest of Vṛndāvana with his brother, he made his mothers and aunts laugh and talk constantly.

yaḥ śrī-vṛndāvane labdhe prārabdha-krīḍam anvabhūt |
rāma-dāmādibhiḥ sakhyaṁ tat-prakhyaṁ bhramarādibhiḥ ||37||

Arriving at Vṛndāvana, he began to play with Balarāma, Dāma and other friends, imitating bees and other creatures.

yaḥ śrī-rāmeṇa tatrāpi vīkṣya prītim agāt parām |
vṛndāvanaṁ govardhanaṁ yamunā-pulināny api ||38||

Seeing Vṛndāvana, Govardhana, and the bank of the Yamunā, he along with Balarāma became greatly pleased.

yaḥ prāpta-madhya-kaumāraḥ pitrā sārdhaṁ vanaṁ vrajan |
pṛcchan nāmāni dhāmāni paśyan mudam avāptavān ||39||

In the middle of *kaumāra* period, going to the forest with his father, he asked the names of the different places and, seeing them, became joyful.

yaḥ krīḍan śiśur avrīḍam agrajena vrajendrajaḥ |
jalpājalpi mithaś cakre hastāhasti padāpadi ||40||

As a small child he without shyness played with Balarāma, talking with him and wrestling in close contact.

yaś cārayan nijān vatsān vatsakaṁ nāma dānavam |
bakaṁ bakavad-ākāraṁ dārayan muktim ārdayat ||41||

He herded his calves, and, killing Vatsa and the crane demon Baka, gave them liberation.

yaḥ svair viharaṇaṁ cakre meṣī-haraṇa-saṁjñitam |
vyomaṁ ca vyomatāṁ ninye kurvantaṁ pratilomatām ||42||

He played with his friends the game of stealing lambs and killed Vyoma who was hostile.

yaḥ kurvaṁs tam aghaṁ khaṇḍaṁ vidher agham ataḥ param |
ninye sva-jyotiṣi prāñcaṁ tad arvāg bhakti-tejasi ||43||

He killed Agha and destroyed Brahmā's illusion, merging Agha into his effulgence and Brahmā into the splendour of *bhakti*.

yaḥ kaumāram atikramya ramya-paugaṇḍa-maṇḍanaḥ |
cakre gopālatāṁ gacchan loka-pālaka-pālatām ||44||

Leaving *kaumāra* age, and decorated with charming *paugaṇḍa* age, he began herding the cows and protected the demigods.

yaḥ kāla-kūṭa-niṣpiṣṭa-cetanāṁ vraja-ketanān |
cetayāmāsa kṛpayā locanāmṛta-vṛṣṭibhiḥ ||45||

When the cowherd boys of Vraja lost consciousness because of the snake poison, he mercifully brought them back to life by showers of nectar from his eyes.

yaḥ kāliyam api vyaktaṁ nijāṅghri-yuga-mudrayā |
vyañjan mameti śaraṇāgatān anyān arañjayat ||46||

Marking Kāliya with his two feet, to indicate that Kāliya had surrendered, he attracted others to surrender also.

yaḥ śukena vraja-premāspadatvenettham īritaḥ |
kṛṣṇe 'rpitātma-suhṛd ity ādi procya praśocya ca ||47||

He was the object of love for all the people of Vraja who had offered everything to him, according to Śukadeva. ("When the members of the cowherd community, who had accepted Kṛṣṇa as their dearmost friend, saw him enveloped in the snake's coils, motionless, they were greatly disturbed. They had offered Kṛṣṇa everything — their very selves, their families, their wealth, wives and all pleasures. At the sight of Kṛṣṇa in the clutches of the Kāliya snake, their intelligence became disturbed by grief, lamentation and fear, and thus they fell to the ground.") [8]

ābāla-vṛddha-vanitāḥ sarve 'ṅga paśu-vṛttayaḥ |
nirjagmur gokulād dīnāḥ kṛṣṇa-darśana-lālasāḥ ||48||

All the young, old and women cowherd people, suffering, left Gokula with a desire to see Kṛṣṇa.

yas tasmin sambhrame rodhān niṣkrame vraja-kanyakāḥ |
mene tāḥ prathamaṁ paśyan svaṁ kṛtārthaṁ kṛtāv iha ||49||

[8] SB 10.16.10

Seeing first the girls of Vraja who overcame all obstacles to come to him, he thought his actions were successful.

yas tadā dahanaṁ goṣṭha-premṇākṛṣṭa-vivecanaḥ |
premṇas tasya parīkṣārtham iva drāg apibat prabhuḥ ||50||

Testing love of the people of Vraja, who were attracted to him, he quickly swallowed the forest fire.

yaḥ sparśād amṛtīkurvan viṣaṁ viṣadharaṁ ca tam |
svāśritān amṛtīkartuṁ kṛtī kaimutyam aikṣayat ||51||

By his touch he turned poison and the snake into nectar. He showed how much more those who take shelter of him become blessed.

yas tu bhāṇḍīram āsādya malla-tāṇḍavam ācaran |
subhadra-maṇḍalī-bhadra-bhadravardhana-gobhaṭāḥ ||52||

yakṣendra-bhaṭa ity evaṁ kḷpta-saṁjñaiḥ kumārakaḥ |
savayobhiḥ sukhaṁ yatra lebhe kāścit kumārikāḥ ||53||

Going to Bhāṇḍīra, he began wrestling and obtained pleasure with a group of his cowherd boys like Subhadra, Maṇḍalībhadra, Bhadravardhana, Gobhaṭa, and Yakṣendrabhaṭa. Some young girls were present there.

gopālī pālikā dhanyā viśākhā dhyāna-niṣṭhikā |
rādhānurādhā somābhā tārakā daśamī tathā ||54||

They were Gopālī, Pālikā, Dhanyā, Viśākhā, Dhyāna-niṣṭhikā, Rādhā, Anurādhā, Candrāvalī, Tāraka and Dāśamī.

kautukāya gatā yāsu mallī mallīti narma-kṛt |
madhvājya-nibham āsvādya yābhiḥ kḷptaṁ sma mādyati ||55||

Jokingly saying, "I am a wrestler (*malla*), and You are also wrestlers (*mallī* or jasmine flowers)", he enjoyed with them as if drinking honey wine.

yaḥ kāmye kāmyake gatvā saraḥ sāgara-sannibhaṁ |
laṅkā-kalpā-kṛtākalpaṁ nityaṁ dīvyati saṅgibhiḥ ||56||

Going to the lake, like an ocean and the shore of Laṅkā, in pleasant Kāmyavana, he played constantly with his cowherd friends.

yaḥ kaiśoraṁ tataḥ sajjan vasantam iva ṣaṭpadaḥ |
lolayann ātmanaś cittaṁ lolayāmāsa padminīḥ ||57||

Attaining *kaiśora* age, his heart longed for the lotus-like *gopīs* as a bumblebee longing for spring.

yas tā vraja-ramā nitya-preyasīḥ kutukātmanā |
līlā-śaktyānyathā-bhānaṁ nītā guptam arañjayat ||58||

He enjoyed with his eternal beloveds, the girls of Vraja, in the secluded places, bringing them by some pretext through his *līlā-śakti*.

yaḥ śrī-rāmeṇa dhenūnāṁ rakṣāyāṁ dhenukāsuram |
nighnan vighnam apākārṣīd akārṣīd abhayaṁ divi ||59||

With Balarāma he killed Dhenuka while protecting the cows, and removed the fear of the *devatās*.

yaś cakre dhenum ādāya sāyaṁ vrajam upāgataḥ |
pūrva-rāgaṁ kiśorīṇām apūrvaṁ vyativīkṣayā ||60||

Bringing the cows in the evening, he arrived at Vraja and produced astonishing *pūrva-rāga* in the *gopīs* by mutual sidelong glances.

yaḥ pūrvaṁ lajjayā dūta-kāma-lekhādy-upāyatām |
vijahan nija-netrāntaṁ ninye nūtana-dūtatām ||61||

Because of shyness, rejecting a young messenger who had arrived with a love letter, he glanced at her with the corner of his eye.

yas tāsu sphuṭam āsajya virajya laghu sarvataḥ |
tad-aṅga-saṅga-bhikṣārthaṁ veṇu-śikṣām asādhayat ||62||

Becoming strongly attached to the *gopīs*, and rejecting all else as insignificant, he played his flute in order to beg for their intimate association.

yaś cetanācetanāliṁ karṣann apy āśu veṇunā |
tāḥ kraṣṭuṁ suṣṭhu nāśaknod yatas tā lajjayā sitāḥ ||63||

Though he immediately attracted all conscious and unconscious beings by the sweet sounds of his flute, he was not able to attract the *gopīs* bound by shyness.

yaḥ śrī-bhāṇḍīra-nāmānaṁ baṭaṁ śaśvad aṭann adhāt |
nānā-krīḍāṁ sa-nīḍānām adabhraṁ bibhrad utsavam ||64||

Always wandering at the banyan tree named Bhāṇḍīra, he played in many ways in the nearby places and felt unlimited joy.

yaḥ śrīdāmnā sudāmnā ca bhadrasenārjunādibhiḥ |
khelā-dambha-balāc cakre tat-pralamba-pralambhanam ||65||

On the pretext of playing with Śrīdāmā, Sudāmā, Bhadrasena, Arjuna and other dear cowherd friends, he deceived Pralamba.

yaḥ pralambaṁ lambamānaṁ jīvanād bala-tejasā |
vidhāya vidadhe tīvrāṁ nava-śaktiṁ davīyasīm ||67||

Through the power of Balarāma, he used his great *śakti* from far away to kill Pralambasura.

yaḥ kānane sudīrghāhe nidāghe kṛta-kelikaḥ |
aparāhṇe preyasīnām ānandaṁ vidadhe yathā ||68||

After performing pastimes in a deep forest in summer, in the afternoon he gave joy to the *gopīs*.

gopīnāṁ paramānandam āsīd govinda-darśane |
kṣaṇaṁ yuga-śatam iva yāsāṁ yena vinābhavat ||69||

"The young *gopīs* took the greatest pleasure in seeing Govinda come home, since for them even a moment without his association seemed like a hundred *yugas*."[9]

yaḥ sadā dṛṣṭi-kṛd vṛṣṭi-varṣā-rūpa-niśā-kṣaye |
śaradaṁ prātar āsādya priyāṇām ahṛtāndhatām ||70||

He always became visible to them, thus ending the night in the form of the monsoon season. With the coming of autumn sunrise, he removed their blindness of not seeing him.

yaḥ śrī-govardhana-prema sva-prema-dhana-jīviṣu |
sva-gotreṣv api sañcāryānyān apy āryān aśikṣayat ||71||

He distributed *prema* for Govardhana to his own family who lived for treasure of love for him, and taught about that love other *Āryans* also.

[9] SB 10.19.16

yaḥ śrī-govardhanaṁ bibhrac chakra-vibhraṣṭa-garvatām |
ninye goṣṭhaṁ yad unninye śreṣṭhaṁ sva-preṣṭhajātiṣu ||72||

He lifted Govardhana, the best shelter, which he raised among his dear people like an umbrella, and demolished the pride of Indra.

yaḥ śrī-govindatāṁ vindann avindad viśva-nanditām |
yan mithaḥ śakra-jantūnāṁ maitryā vyadhita śambhutām ||73||

Accepting the name "Govinda", he filled the whole world with joy, and produced happiness among Indra's followers by showing Indra his friendship.

yaḥ pāśi-lokād ānīya pitaraṁ mātṛ-jīvanam |
ajīvayad vrajaṁ sarvaṁ taṁ vinā gata-jīvanam ||74||

He brought his father, life of his mother, back from Varuṇa's kingdom, and brought to life all of Vraja, whose life would depart without him.

yaḥ svānāṁ vraja-lokānāṁ hṛdokās tān viśokayan |
teṣāṁ svasya ca golokaṁ nitya-lokam alokayat ||75||

He freed the hearts of his people of Vraja from lamentation and gave them a vision of his own planet Goloka.

yaś citta-vāsasī nītvā kumārīṇāṁ paraṁ dade |
na pūrvaṁ yena tā baddhā sambaddhā nityam ātmani ||76||

Stolen the young *gopīs*' garments, he gave it back, and bound their hearts with incomparable eternal love for him .

yaḥ sva-vaṁśikayā moha-bādhitāṁ rādhikām anu |
pūrṇāḥ pulindya ityādi vṛttaṁ vṛttaṁ vinirmame ||77||

By his flute he attracted and enchanted Rādhā, and caused the Pulinda girls to rub *kuṅkuma* on their bodies and become satisfied.[10]

yaḥ sakhīn akhilāgrīyān grīṣmāntaḥ prema-sampadā |
saṁmadād ājuhāvāmūn kramād evaṁ mudāṁ pradaḥ ||78||

In the summer he called one by one his cowherd friends in great joy, with great affection, and gave them great ghappiness.

[10] SB 10.21.17

he stokakṛṣṇa he aṁśo śrīdāman subalārjuna |
viśāla vṛṣabhaujasvin devaprastha varūthapa ||79||

"O Stoka-Kṛṣṇa! O Aṁśu! Śrīdāmā! Subala! Arjuna! Viśāla! Vṛṣabha! Ojasvi! Devaprastha! Varūthapa!"

evam āhūya bhūyas tān narma-sūnṛta-gīr vṛtam |
āha vṛndāvana-sthānāṁ sthāvarāṇāṁ varāṁ gatim ||80||

Calling them many times, he jokingly explained how the trees of Vṛndāvana had attained the highest goal.

yas tāsāṁ yajña-patnīnāṁ mahima-sneha-vṛddhaye |
bubhukṣāṁ sakhibhir vyañjann anna-bhikṣāṁ vinirmame ||81||

He sent his friends begging for food, on the pretext of hunger, to increase the great affection of the *brāhmaṇas'* wives.

yas tatrāśoka-vanyāyāṁ dhanyāyāṁ sakhibhiḥ saha |
krīḍan nirvarṇitas tābhiḥ śyāmam ityādi varṇitaḥ ||82||

He is described by those women: "His complexion was dark blue and his garment golden. Wearing a peacock feather, sprigs of flower buds, a garland of forest flowers and leaves, and decorated with mineral dyes, he was dressed just like a dramatic dancer. He rested one hand upon the shoulder of a friend and with the other twirled a lotus flower. Lilies graced his ears, his hair hung down over his cheeks, and his lotus-like face was smiling."[11]

yaḥ sadā narma-śarmārthī madhumaṅgala-nāminam |
narma-mantriṇam āsajya bhojyaiḥ mitrāṇy arañjayat ||83||

With his minister of fun Madhumaṅgala, Kṛṣṇa, always expert at joking, pleased his friends while taking lunch with them.

yaḥ sva-jīvana-jīvānāṁ cātakīnām ivāmbudaḥ |
sva-jīvanena tādātmyam akarod vraja-subhruvām ||84||

Just as the cloud is the very life of the *cātakas*, he became the life of the beautiful-eyebrowed girls of Vraja.

[11] SB 10.23.22

yaḥ pareṣāṁ hrepaṇatāṁ śakti-saṅkhyālpatāṁ vidan |
guptāgaṇya-svakāntāsu vaṁśī-dūtīm amanyata ||85||

Considering all other messengers to be shamefully weak in power, he chose his flute to give messages to innumerable *gopīs*.

yaś cirād eva muralī-śikṣāyāṁ vīkṣya pūrṇatām |
tayāsadya priyās tūrṇaṁ pūrṇaṁ mene svam añjasā ||86||

Seeing after a long time that his flute had concluded its teachings to *gopīs*, he became immediately satisfied that he would quickly attain his beloveds.

yas tyāga-vyāja-bhṛn-narma vyājahāra priyāḥ prati |
pratinarma-priyā-vṛndād vindan śarmānvavindata ||87||

Pretending to be a renunciate, he joked with the *gopīs* and attained joy on receiving their joking replies.

yaḥ sadā yoga-māyākhyāṁ śaktim āsaktitaḥ śritaḥ |
paurṇamāsīm iti nāmāsīd vraje yāsīt tapasvinī ||88||

He always took shelter of his *śakti* called Yoga-māyā, also named Paurṇamāsī, who was a renunciate woman in Vraja.

yas tayā divyayā śaktyānanta-dhānanta-subhruvām |
bibhrad vilāsana-narmādi-śarmālabhata sarvadā ||89||

Supported by that divine *śakti*, he attained happiness from the joking pastimes with unlimited *gopīs*.

yaḥ kṛtvā rāsa-khelāyāṁ mudaṁ dvandvaṁ punar mudam |
kheleyam iti tad vyañjann amumudad amūḥ priyāḥ ||90||

In the *rāsa* dance he enjoyed happiness that doubled again and again, and appeared before each blissful *gopī*.

yas tyajann api tāḥ sarvāḥ parvātanuta kutracit |
apy eṇa-patnīty-ādyaṁ yat tatra karṇāmṛtaṁ matam ||91||

Giving up all of them and enjoyed in another place with someone else, he attained nectar for the ears, hearing their inquires to the deer wifes. ("O friend, wife of the deer, has Acyuta been here with his beloved, bringing great joy to your eyes? Indeed, blowing this way is the fragrance of his garland of *kunda* flowers, which

was smeared with the *kuṅkuma* from the breasts of his beloved when he embraced her.")[12]

yas tāsāṁ jayatīty ādi vilāpād vyagratāṁ gataḥ |
tāsām āvirabhūd evaṁ sudhībhir adhivarṇitaḥ ||92||

Becoming disturbed by their lamentation ("O beloved, your birth in the land of Vraja has made it exceedingly glorious, and thus Indirā, the goddess of fortune, always resides here. It is only for your sake that we, your devoted maidservants, maintain our lives. We have been searching everywhere for you, so please show yourself to us!")[13]**, he again appeared before them. ("Then Kṛṣṇa, with a smile on his lotus face, appeared before the *gopīs*. Wearing a garland and a yellow garment, he directly appeared as one who can bewilder the mind of Kamadeva, who himself bewilders the minds of ordinary people.")**[14]

yas tāsāṁ stana-kāśmīra-śasta-vastrāsanaṁ gataḥ |
rarāja tārakā-rāja rājat-pulina-dhāmani ||93||

Sitting on *gopī*'s cloth that was glorious with the *kuṅkuma* from their breasts, Kṛṣṇa, like the moon among stars, shone on the silver riverbank.

yaḥ prahelikayā tāsāṁ sva-parājayam āmṛśan |
na pāraye 'ham ity ādi rītyā saṁmatavān ṛṇī ||94||

Through riddles he declared himself defeated by *gopīs*, considering himself a debtor. ("I am not able to repay my debt for your spotless service, even within a lifetime of Brahmā! Your connection with me is beyond reproach. You have worshiped me, cutting off all domestic ties, which are difficult to break. Therefore please let your own glorious deeds be your compensation!")[15]

yaḥ śyāmaḥ svarṇa-gaurībhiḥ parāṁ śobhāṁ yayau yathā |
tatrātiśuśubhe rājann bhagavān iti sat-prathā ||95||

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[12] SB 10.30.11
[13] SB 10.31.1
[14] SB 10.32.2
[15] SB 10.32.22

Blackish in complexion, he was most glorious and charming with the golden-complexioned *gopīs*. ("In the midst of the dancing *gopīs*, Kṛṣṇa appeared most brilliant, like an exquisite sapphire in the midst of golden ornaments.")[16]

yas tāsāṁ sva-vihāreṇa śrāntānāṁ mukha-paṅkajam |
prāmṛjat karuṇaḥ premṇā śantamenāṅga-pāṇinā ||96||

When they became tired by playing with him, he mercifully and lovingly wiped their lotus faces with his cooling hand. ("Seeing that the *gopīs* were fatigued from amorous pastimes, merciful Kṛṣṇa lovingly wiped their faces with his comforting hand.")[17]

yaḥ krīḍan vāri-vanayor vikrīḍa iva tāḥ punaḥ |
anunīya vinirṇīya sva-saṅgaṁ nilayaṁ gataḥ ||97||

Playing, he enjoyed in the water and in the forest, and, pacifying them, left their association and returned home.

yas tīrtha-vyājam avrājīd vrajena vanam āmbikam |
yatrāśeṣeṇa veśena cchalayām āsa cābalāḥ ||98||

On the pretext of going on pilgrimage to Āmbika forest with the people of Vraja, he bewildered the women by his unlimitedly attractive clothing.

yaḥ sarva-jīvanaṁ jīvaṁ vitaran pitaraṁ prati |
padāsarpan spṛśan sarpaṁ muneḥ śāpād apākarot ||99||

Rescuing his father who was the life of all beings, he touched the snake with his foot and released it from the curse of a sage.

yaḥ sudarśanatāṁ ninye mahā-sarpaṁ kudarśanam |
kāruṇya-kāruḥ kañcāraṁ na cakārāpi dāruṇam ||100||

Kṛṣṇa mercifully returned the huge, terrible snake into his former body as Sudarśana. He was never cruel, even to his enemies.

yaḥ pūrvaṁ nirmame horī-parvaṁ yakṣasya dhūrvaṇam |
antaryāmivat tan manye tādṛg-grāmīṇa-parvasu ||101||

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[16] SB 10.33.6

[17] SB 10.33.20

After performing Holī festival he killed the *yakṣa* Śaṅkhacūḍa. I consider Kṛṣṇa to be the soul of all the village festivals.

yaḥ prātar-ādi-jāḥ krīḍāḥ kurvaṁs tāsu sphurann api |
ślokānāṁ yugma-saṅghena ślokitas tābhir anvaham ||102||

He performed pastimes from early morning to night, pastimes that the *gopīs* daily praised in songs of many verses.[18]

yaḥ śrī-govardhane rāsa-vardhanecchā-vivardhane |
saṁgamya preyasī-saṅghaṁ narma-saṅgara-raṅgavān ||103||

Yearning to increase his expanding *rāsa* pastimes, Kṛṣṇa met the *gopīs* on Govardhana Hill and enjoyed with them a battle of joking words.

goṣṭha-prakoṣṭhataḥ kruṣṭaṁ śrutvāriṣṭa-kṛtaṁ kaṭu |
tatra saṅgatya saṁyatya taṁ nihatya mudaṁ gataḥ ||104||

Hearing Ariṣṭa fierce roaring in Vraja, Kṛṣṇa met him, defeated him, and by killing him became joyful.

punaḥ śīghraṁ giriṁ gacchan saṅginībhiḥ sabhaṅgibhiḥ |
rāsam ullāsayāmāsa bhāsayāmāsa cākhilam ||105||

He quickly went to Govardhana and enjoyed a splendid *rāsa* dance with the playful *gopīs*.

yaḥ kuṇḍaṁ puṇḍarīkākṣas tan nirmāya sunarma-kṛt |
śrī-rādhikāṁ dhanyam anyat kārayāmāsa sāra-bhṛt ||106||

Joking, lotus-eyed Kṛṣṇa, who acts for everyone's benefit, made a pond for himself and another glorious pond for Rādhā.

yaḥ kaṁseneśinaṁ goṣṭha-kleśinaṁ vāji-veśinam |
veśinaṁ keśinaṁ cakre yamasya prativeśinam ||107||

When Keśi, the horse demon sent by Kaṁsa, entered Vraja and caused sufferings, he sent him to the abode of Yamarāja.

yaḥ pitrādy-anurāgeṇa citrābhaḥ sarva-vismṛtiḥ |
kaṁsaṁ dhvaṁsakam apy ārcchīn na hantuṁ gantu-kāmatām ||108||

[18] Venu-gita (SB 10.21.1-20), Yugala-gita (SB 10.35.2-25).

Out of affection for his father and the other people of Vraja, became stunned, standing motionless like a picture and forgetting everything about his mission on the earth, he did not want to leave Vraja and kill Kaṁsa.

yaḥ snigdha-smitayā dṛṣṭyā vācā pīyūṣa-kalpayā |
caritreṇānavadyena śrī-niketena cātmanā ||109||

imaṁ lokam amuñ cābhiramayan sutarāṁ vrajam |
reme kṣaṇadayā datta-kṣaṇa-strīkṣaṇa-sauhṛdaḥ ||110||

With his affectionate, smiling glances, his words sweet as nectar, his faultless actions, with his body which was the abode of beauty, giving joy to Vraja and the entire world, he enjoyed amorous pastimes at night, glancing at his beloved *gopīs* and giving pleasure to them.

yas tathā saha gopībhiś cikrīḍa vraja-rājajaḥ |
yathābda-koṭi-pratimaḥ kṣaṇas tena vinābhavat ||111||

The son of Nanda played with the *gopīs*. Without him, they considered a moment to be like a million years.

yaḥ kāntā-mukha-candrāṇāṁ bhāsā bhāsini dig-gaṇe |
rāga-sāgara-nirmagnaś calituṁ nāpi ca kṣamaḥ ||112||

Illuminating the directions by the light from the moon-like faces of the *gopīs* and drowning in an ocean of attachment, he was not able to move.

kiñcit tad-vyakti-vātāli-lajjā-vīci-vicālitaḥ |
kaṁsa-ghāta-miṣāpāta-nijecchābhāsam āgataḥ ||113||

Agitated by the waves of embarrassment caused by the rising wind of relatives, he left Vraja on the pretext of killing Kaṁsa.

taṭasthatām aṭann urīcakre madhupurī-gatim |
āḥ kiṁ vācyā vraje yācyā prāṇimātre tanoḥ sthitiḥ ||114||

Distressed, he arrived at Mathurā. Ah! Who can describe the feelings of all living entities in Vraja?

yaḥ svāṁs tat-tad-guṇaḥ sarvān alaṁ hātuṁ na te ca yam |
āstāṁ vraje prema-śūro dūrād eva tathā kathā ||115||

Full of good qualities, he cannot give up his people, and they cannot give him up. There can be no other hero of *prema* in Vraja.

yaḥ pṛthvyā prathama-skandhe dharmāgre varṇitān guṇān |
nityam āptas tathātrāpi varṇyaḥ sann avakarṇyatām ||116||

He is eternally endowed with qualities described by the earth to *dharma*, which should be described and heard. ("In Kṛṣṇa reside truthfulness, cleanliness, intolerance of another's unhappiness, the power to control anger, self-satisfaction, straightforwardness, steadiness of mind, control of the sense organs, responsibility, equality, tolerance, equanimity, faithfulness, knowledge, absence of sense enjoyment, leadership, chivalry, influence, the power to make everything possible, the discharge of proper duty, complete independence, dexterity, fullness of all beauty, serenity, kindheartedness, ingenuity, gentility, magnanimity, determination, perfection in all knowledge, proper execution, possession of all objects of enjoyment, joyfulness, immovability, fidelity, fame, worship, pridelessness, being (as the Personality of Godhead), eternity, and many other transcendental qualities which are eternally present and never to be separated from him.")[19]

sarvānanda-pradānanda-kandas tadvad-guṇāvaliḥ |
sarva-parvada-māhātmyād varaḥ sarvata īśvaraḥ ||117||

He is the root of all bliss and gives bliss to all. He is full of all virtues. Because of his glory as the giver of bliss to all beings, he is the Lord above all beings.

sarvadā vṛddhibhāgṛddhiḥ sarvārādhana-bhū-dhanam |
svarūpa-rūpa-sādguṇya-puṇya-kṛt karma-śarma-daḥ ||118||

His opulences always increase, and he is worshipped by all. The qualities of his *svarūpa* and beauty produce the best *puṇya*, and his actions bring bliss and auspiciousness.

dṛṣṭi-prati-sudhā-vṛṣṭi-prabha-sundaratā-prabhaḥ |
varṇānāṁ syanda-diṅmātrāt karṇānanda-kara-svaraḥ ||119||

[19] SB 1.16.26-28

His shining beauty showers nectar on the eyes, and his words fill the ears with bliss.

aśvāsānām api śvāsakāri-saurabha-gauravaḥ |
adhara-spṛṣṭa-nīrādi-sṛṣṭa-śrī-rasanā-rasaḥ ||120||

His breath is supremely fragrant, and water touched by his lips creates attractive taste even for the tongue of Lakṣmī.

sva-sparśi-sparśana-sparśād viśva-tāpāpayāpanaḥ |
jagataḥ śucitādhāma nāma-dhāma-smṛtīḍitaḥ ||121||

His touch destroys the sufferings of the world, and his purifying name and *dhāma* is glorified throughout the universe.

ananta-sac-cid-ānanda-jyotir dyoti-kalevaraḥ |
vapur aṁśukayor aṁśu-sampad viṣṇu-ramā-jayī ||122||

His shining form is limitless, eternal, and full of knowledge and bliss. One ray of his handsomeness and opulent garments eclipse the splendor of Viṣṇu and Lakṣmī.

jagad-bhūṣaṇa-śobhā-bhṛd vibhūṣaṇa-vibhūṣaṇaḥ |
tūrṇaṁ yathāruci vyāpi-ruci-vīrya-guṇākṛtiḥ ||123||

His beauty is the decoration of all the worlds, he decorates the ornaments he wears, he has all splendor, power and virtues, and he can be present in many places at once according to his wish.

lakṣmī-dṛk-pakṣma-viṣkambhi-lakṣma-lakṣita-vigrahaḥ |
śaṅkha-cakrādi-cihna-śrī-durnihnava-nija-sthitiḥ ||124||

Seeing qualities of his form, Lakṣmī stunned with unblinked eyes. His beauty eclipses and conceals his conch, *cakra* and other symbols.

jetuṁ svam apy aviśrāntaṁ śaśvad-valgu-balāvaliḥ |
kiśoratā-manaḥ-sāra-coratā-viśva-mohanaḥ ||125||

Hi is so powerful that he can defeat even himself without tiring, and his youthfulness enchants the whole world and steals the minds of the great souls.

vilāsa-hāsa-līlāsya-kṛta-lāsya-kalā-jayaḥ |
vikāra-rahitākāraḥ sphurat-prema-vikāravān ||126||

Playful smile on his face defeats the most artistic dancing. His transcendental form never changes, but he is manifested different transformations caused by *prema*.

purāpi nava ity evaṁ purāṇādi-viniścitaḥ |
anūtana tanūḥ śrīmān sadā nūtanavat tanuḥ ||127||

His most beautiful and glorious form is the oldest although he is like a fresh youth eternally. This is concluded by the Purāṇas.

sarveṣāṁ manasaḥ kartuṁ pramanastāṁ sphuran manāḥ |
vaidagdhī-digdha-sad-buddhi-cāturī-pracurī-karaḥ ||128||

He makes the minds of all living beings blossom with happiness, and his great cleverness defeats the skill of the most intelligent.

viśveṣāṁ buddhi-kṛd buddhiḥ siddhīnām api siddhi-kṛt |
dakṣatā-lakṣa-śikṣā-kṛd dakṣatābhir vilakṣaṇaḥ ||129||

His gives intelligence to everyone, and *siddhis* to those who desire *siddhis*. He teaches all, and surpasses all in skill.

tucchopakāritā-bindu-sindhu-kārī kṛta-jñataḥ |
sudṛḍha-vratatā-vrāta-trāta-śaśvad-anuvrataḥ ||130||

He is very grateful for the smallest drop of service, considering it an ocean. He strictly keeps a vow to always protect those who devoted to him.

nija-maryādayābaddha-śruti-maryāda-ceṣṭitaḥ |
ceṣṭitaṁ tāvad āstāṁ tad dṛṣṭa-mātras tathā guṇaḥ ||131||

He creates the rules of the Vedas, but is not himself bound by that rules. His glance bestows all virtues.

yajña-jñaḥ kāla-deśādi-prajñaḥ sarvajña-śekharaḥ |
sarvajñatām avajñāya prajñatātarkitākhilaḥ ||132||

He is an expert in sacrifices, crest jewel of the omniscient, and knows what is appropriate to time and place. By his supreme intelligence he know everything, but he is indifferent to his wisdom.

dhīratā sthiratā śobhi vīratā niratāntaraḥ |
kṣāntyā dāntyā ca śāntyā ca saha kāntyā svayaṁ vṛtaḥ ||133||

He is sober, steady, handsome, brave, self-satisfied, and is endowed with tolerance, self-control, peacefulness and splendor.

dharma-dāna-nidāna-śrīḥ śūraḥ surata-mānasaḥ |
mānya-sāmānya-vardhiṣṇu-mānyatā-kriyatā-priyaḥ ||134||

He is rich in charity and following the *dharma*. He is heroic, playful, and respectful for all.

akṣīṇa-vinayaḥ suṣṭhu lajjitaḥ kūṭa-varjitaḥ |
kīrti-pratāpa-pūrtibhyāṁ kṛta-sal-loka-mūrtikaḥ ||135||

He is very humble and shy, free from deceit, supremely famous and powerful, and manifests himself before the saintly devotees.

sādhūnāṁ mādhurīdānān nityaṁ sādhu-samāśrayaḥ |
dviṣāṁ ca mukti-kṛn mukti-bhāgākarṣi-guṇāmbudhiḥ ||136||

He is the eternal shelter for the devotees, and always fill them with sweetness. He gives liberation to his ememies. He is an ocean of good qualities that attract even the liberated souls.

nānābhāṣāli-sambhāṣo deva-paryanta-devanaḥ |
pratyag-vādiny api prītiḥ satyatā-sphurad-īritaḥ ||137||

He is fluent in various languages, and plays with the demigods. He is affectionate even to those who quarrel with him, and his words are always truth.

vāvadūka-sudhīmūka-sthitikāri-sudhīdharaḥ |
dṛṣṭa-mātratayā sarva-budhanāṁ budhatāguruḥ ||138||

He is so intelligent that he easily silences the most eloquent philosophers. Just by his glance, he enlightens the wise.

yogyānām api yogyāśī raṅkāṅām api śaṅkaraḥ |
śaraṇāgata-rakṣāyāḥ śaraṇaṁ śarma-karmaṭhaḥ ||139||

He gives appropriate benedictions to the right persons, and satisfies the desires of the poor. He is the shelter who protects the surrendered souls, and his activities are always auspicious.

na ca bhaktiṁ vināsakti-binduḥ sindhuvad antaraḥ |
samaḥ sarvatra bhaktānāṁ bhakta ity apy asau samaḥ ||140||

He is deep like the ocean, and cannot be loved by those who devoid of *bhakti* and do not have even a drop of attachment. He is equal to all his devotees, and loves his devotees.

bhaktānāṁ bhaktatānandī premasthema-vaśīkṛtaḥ |
tat-tad-rūpa-guṇa-krīḍā-kṛta-svāvadhi-vismayaḥ ||141||

He is pleased by the service of his devotees, and controlled by their *prema*. Even he is astonished by his own limitless beauty, qualities and pastimes.

snehābhiṣekād viśveṣāṁ prājya-sāmrājya-pūjitaḥ |
sarvatra sneha-pīyūṣa-varṣi-nitya-navāmbudaḥ ||142||

He floods the universe with love, and he is worshipped by the great empires. He is a new rain cloud eternally showering the nectar of love everywhere.

goṣṭha-vṛndāṭavī-śaṁsi-vaṁśī-gāna-madhūnmadaḥ |
nija-priyāvalī-bhāgya-spṛhi-viṣṇu-priyārcitaḥ ||143||

His sweet flute music fills Vraja and Vṛndāvana forest, and makes everyone intoxicated with love. He is worshipped by Lakṣmī, who desires the good fortune of his beloved *gopīs*.

kiṁ bahūktena sūktena sūktena śrūyatām idam |
kṛṣṇa eva hi kṛṣṇaḥ syāt kṛṣṇaḥ syāt kṛṣṇa eva hi ||144||

What more can be said using skilful words? This should be heard, "Kṛṣṇa alone is Kṛṣṇa. Kṛṣṇa is Kṛṣṇa alone."

yas tādṛg-guṇavān goṣṭhaṁ nātyantaṁ tyaktum arhati |
tādṛg-guṇānvayi-premṇā tasya baddhasya tad yathā ||145||

Though endowed with such qualities he cannot at all leave Vraja, because he is bound by love of Vraja's people, and they are bound by his love.

dustyajaś cānurāgo 'smin sarveṣāṁ no vrajaukasām |
nanda te tanaye 'smāsu tasyāpy autpattikaḥ katham? ||146||

"Dear Nanda, how is it that we and all the other residents of Vraja cannot give up our constant affection for your son? And how is it that he is so spontaneously attracted to us?"[20]

yaḥ sajjan kāliyakroḍaṁ vrajaṁ sajjantam ātmani |
vimṛśann unmamajja drāg varṣan harṣaṁ jagaty api ||147||

Resting in Kāliya's coils, and understanding that the people of Vraja had become greatly tormented because of their heart's attachment to him, Kṛṣṇa quickly escaped, showering them with joy.

yaḥ śakre vakratāṁ paśyan premṇā yan vraja-vaśyatām |
hṛdy arthaṁ tam imaṁ vidvān atra vyānag yathārthatām ||148||

Seeing the crooked nature of Indra, being controlled by the *prema* of Vraja's people, and understanding the situation, Kṛṣṇa revealed his true intentions:

tasmān mac-charaṇaṁ goṣṭaṁ man-nāthaṁ mat-parigraham |
gopāye svātma-yogena so 'yaṁ me vrata āhitaḥ ||149 ||

"I must protect the cowherd community by my transcendental potency, for I am their shelter, I am their master, and indeed they are my own family. After all, I have taken a vow to protect my devotees!"[21]

yaḥ saṅkalpaṁ vyadhād evaṁ kiñca bhūdhara dhāraṇam |
sapta tatrāpy ahorātrāṁs tan-mātrāṅgīkṛti-sthitiḥ ||150||

After making this vow, he lifted Govardhana. For seven days and nights, he remained holding up the mountain.

kiṁ ca yaḥ sakhi-vatseṣu luñciteṣu viriñcinā |
sasarjāntyāṁs tad-ākāran paraṁ svena pareṇa na ||151||

When Brahmā stole his cowherd boys and calves, he created other boys and calves, who were not different from himself.

tathāpy anirvṛtiṁ gacchaṁs tān āyacchad viriñcitaḥ |
sva-premādhika-tat-prema-vaśatām āsadad yataḥ ||152||

[20] SB 10.26.13

[21] SB 10.25.18

Suffering from separation from his dear friends and calves, he took those calves and cowherd boys from Brahmā, and also increased love the people of Vrava bore for him, and became conquered by their love.

yas tān svasmin baka-graste grastehā-prāṇatā-mitān |
sva-mātra-prāṇa-pātrāṅgān vidan vindann api sthitaḥ ||153||

When he was swallowed by Baka, he understood that the actions and lives of his cowherd friends, who lived only for his sake, were now also swallowed up, and splitted the demon.

yas teṣv agha-nigīrṇeṣu svayaṁ kīrṇehatāṁ vrajan |
tad-gaṇāntarviśann ātma-nirviśeṣān viveda tān ||154||

When the boys were swallowed by Agha he became stunned, and considering himself non-different from the boys, entered Aghāsura to rescue them.

yas tatrāpy adbhutaṁ prema śrīman-nanda-yaśodayoḥ |
dampatyor nitarām āsīd gopa-gopīṣv iti smaran ||155||

All the cowherd men and women deeply loved Kṛṣṇa, but he constantly remembered that wonderful and incomparable love that Nanda and Yaśodā bore for him ("When Kṛṣṇa became the son of Nanda Mahārāja and Yaśodā, they maintained continuous, unswerving devotional love in parental affection. And in their association, all the other inhabitants of Vṛndāvana, the *gopas* and *gopīs*, developed Kṛṣṇa-*bhakti*.")[22]

sadāpi vedavad veda tad aśeṣavidāṁ varaḥ |
yad eva śukadevādyā vādyābhaṁ jagur uccakaiḥ ||156||

He is the best of those who know everything, and his glories are loudly sung by Śukadeva and others.

yaḥ svīyām ṛṇitāṁ vyaktāṁ tyaktāṁ kartum aśaknuvan |
na pāraye 'ham ity ādyaṁ pratijajñe priyāḥ prati ||157||

[22] SB 10.8.51

Speaking to the *gopīs*, he said, "*na pāraye 'ham*" – "I am not able to repay my debt for your spotless service!"[23]

yaḥ kaṁsādyān dantavakra-prāntān sāntān vinirmame |
tad vinā vrajam āgantuṁ śāntiḥ syān nety acintayat ||158||

He thought that until he returned, destroying all the demons beginning with Kaṁsa and ending with Dantavakra, the people of Vraja would never be peaceful.

yas tan-madhye samutkaṇṭhām utkaṇṭhāṁ śamayann iva |
svasthān kartuṁ vrajāntaḥ-sthān muhuḥ sāntvanam ādadhe ||159||

He continually visited the people of Vraja who were filled with great longing for him, and, comforting them again and again, stopped their great sufferings.

yaḥ sva-prasthāna-samaye śarīra-sthā imā nahi |
bhaveyur iti saṁjajñe pratijajñe nijāgatim ||160||

In his absence the people of Vraja almost left their bodies, but he promised them that he would return.

yas tatra śukadevena drāghita-ślāghitaṁ stutaḥ |
ubhayeṣāṁ prema-sāmyaṁ vyañjatā vyañjitāspadaḥ ||161||

He was glorified by Śukadeva, who showed that Kṛṣṇa loved the *gopīs* as much as they loved him.

tās tathā tapyatīr vīkṣya sva-prasthāne yadūttamaḥ |
sāntvayāmāsa sapremair āyasya iti dautyakaiḥ ||162||

As he leaving for Mathurā, and seeing how the *gopīs* were lamenting, the best of the Yadus consoled them by sending a messenger with the loving words, "I will return."[24]

yaḥ kaṁsa-ghnaḥ śaśaṁsedaṁ hari-vaṁśe 'py anūditam |
niḥśvāsā yasya vedāḥ syus tad etat katham anyathā? |163||

The killing of Kaṁsa which was explained, is also told in *Hari-vaṁśa*. For he who created the Vedas from his breath, how could his promise not be fulfilled?

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[23] SB 10.32.22

[24] SB 10.39.35

ahaṁ sa eva go-madhye gopaiḥ saha vanecaraḥ |
prītimān vicariṣyāmi kāmacārī yathā gajaḥ ||164||

"Joyfully I will wander in the forests with the cowherd boys and cows, like an elephant wanders by his free will."[25]

yaḥ kaṁse lambhita-dhvaṁse svaṁ vināvilambitam |
kurvantaṁ pitaraṁ proce śoceḥ katham itaḥ pitaḥ ||165||

When Kaṁsa was killed, Kṛṣṇa said to his father, who was reluctant to return to Vraja without him, "Father, why do you lament?"

yāta yūyaṁ vrajaṁ tāta vayaṁ ca sneha-duḥkhitān |
jñātīn vo draṣṭum eṣyāmo vidhāya suhṛdāṁ sukham ||166||

"O father, please return to Vraja! After giving some happiness to our friends in Mathurā, we will return and see our relatives, who dearly love us and suffer in separation from us."[26]

snehena duḥkhitān ity etat procya sneha-vastuni |
atṛptiṁ vyānag atrāpi draṣṭum ity eva darśanam ||167||

Distressed, he spoke these loving words to his relatives. When he saw that these words did not satisfy them, he promised that he would definitely return and see them.

puruṣārthatayāvocad bhāvikālatayāpi ca |
atṛpter bhāvikālasya cānantyāt tad-anantakam ||168||

By promising that his relatives would see him in the future, he meant that they would see him eternally, since a temporary meeting would not be satisfying.

tāta-jñāti-padābhyāṁ ca tad yuktam idam uktavān |
suhṛdāṁ sukham ity ākhyāsyate yadvat tathā nahi ||169||

In his words, he mentioned father and dear relatives to indicate Nanda and the people of Vraja. In referring Vasudeva and the Yadus he called them friends only.

[25] Hari-vaṁśa 2.78.35

[26] SB 10.45.23

suhṛc-chabdenopakāryopakāritvaṁ pratīyate |
sukhaṁ ca suhṛdāṁ gamyam upakāramayaṁ param ||170||

The word "friend" (*suhṛt*) indicates a person who is helped and a person who helps. Giving happiness to such friends means that one is merely assisting them to attain happiness.

vidhāyeti ca pūrvasya kālasya cchinna-rūpatā |
nirdiśaṁs tad-vidhānasya nyadiśac chinnarūpatām ||171||

The word "giving" (*vidhāya*) indicates an act with an end. After arranging for friends' happiness by killing enemies, he would return.

tasmāt teṣāṁ śatruvadhaḥ sukhaṁ yat tat samāpsyati |
jñātīnāṁ sneha-śīlānāṁ tat tu vo na samāpsyati ||172||

When their enemies were killed, the friends' happiness would be accomplished. But the affection for Nanda and his dear relatives would not end.

iti procyedam avyāñjīt teṣāṁ dhairya-pradaṁ param |
māgadhādi-vadhānta-sthaṁ svasthatā dhāma yad bhavet ||173||

With these words he indicated that Nanda and others should be patient, since after killing Jarāsandha and other demons, Vraja would be safe.

jarāsandhādi-śatrūṇāṁ pratibandhān upekṣya ca |
yady eṣyāmy anusandhānaṁ kuryus tatrāpi te dviṣaḥ ||174||

"If I come back in Vraja, while ignoring Jarāsandha and the other demons, they will search for me there."

sveṣām eva pratijñāya vrajāgamanam īśvaraḥ |
na yūyam atrāyāteti vyajya vyāñjīd idaṁ punaḥ ||175||

Kṛṣṇa promised that he would return to Vraja, and said, "Don't come to Mathurā." Saying this, he then repeated it.

yadi vātra bhavantaḥ syur gamāgama-vidhāyinaḥ |
tathāpy acchinna-mat-snehaṁ jñātvā hanyur vrajaṁ dviṣaḥ ||176||

"If you often visit me in Mathurā, the enemies will understand that I have deep affection for you and they will destroy Vraja."

tasmāt tāvad dhīra-bhāvaṁ vidhatta vraja-saṁsadi |
māṁ ca yuṣmat-priyaṁ nityaṁ lālanaṁ ca samāpsyatha ||177||

"Please, remain in Vraja and be patient. You will attain me, dear to you, and we will exchange our feelings of love eternally."

yaḥ saṅgatya guror gehāt pratatya sva-vraja-smṛtim |
prāhiṇod uddhavaṁ vaktuṁ suniścitam idaṁ yathā ||178||

Learning at his guru's house and then leaving, Kṛṣṇa remembered his Vraja and sent Uddhava with a message for his deer relatives.

hatvā kaṁsaṁ raṅga-madhye pratīpaṁ sarvasātvatām |
yad āha vaḥ samāgatya kṛṣṇaḥ satyaṁ karoti tat ||179||

"Having killed the enemy of all the devotees, Kaṁsa, in the wrestling arena, Kṛṣṇa will fulfill his promise to you and return to Vraja."[27]

āgamiṣyaty adīrgheṇa kālena vrajam acyutaḥ |
priyaṁ vidhāsyate pitror bhagavān sātvatāṁ patiḥ ||180||

"Acyuta, the master of the devotees, will soon return to Vraja to satisfy his dear parents."[28]

yaḥ sāsram uddhavaṁ sāsraḥ patis tāsāṁ svayaṁ rahaḥ |
asaṅkocam avocetthaṁ preṣṭham ekāntinaṁ kvacit ||181||

The master of the *gopīs*, with tears in his eyes, took his dear devotee Uddhava to a secluded place and spoke confidential words to him.

gṛhītvā pāṇinā pāṇiṁ
prapannārtiharo hariḥ ||182||

Kṛṣṇa, who removes pain in the surrendered devotees, taking Uddhava's hand, said:[29]

gacchoddhava vrajaṁ saumya pitror naḥ prītim āvaha |
gopīnāṁ mad-viyogādhiṁ mat-sandeśair vimocaya ||183||

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[27] SB 10.46.35
[28] SB 10.46.34
[29] SB 10.46.2

"O gentle Uddhava! Please go to Vraja and give happiness to our parents. Bring a message to the *gopīs* and relieve the sufferings they feel in my absence."[30]

tā man-manaskā matprāṇā madarthe tyakta-daihikāḥ |
mām eva dayitaṁ preṣṭham ātmānaṁ manasā gatāḥ |
ye tyakta-loka-dharmāś ca mad-arthe tān bibharmy aham ||184||

"The minds of *gopīs* are always absorbed in me. They have dedicated their lives to me. For my sake they have renounced everything. I alone am their dearmost beloved and, indeed, their very self. I will protect anyone who renounce all worldly duties for my sake."[31]

mayi tāḥ preyasāṁ preṣṭhe dūrasthe gokula-striyaḥ |
smarantyo 'ṅga vimuhyanti virahautkaṇṭhya-vihvalāḥ ||185||

"My dear Uddhava, for those women of Gokula I am the most cherished object of love. Always remembering me, who am so far away, they are overcome with the anxiety of separation."[32]

dhārayanty atikṛcchreṇa prāyaḥ prāṇān kathañcana |
pratyāgamana-sandeśair vallavyo me mad-ātmikāḥ ||186||

"My *gopīs* have given their hearts to me, and they are like my very self. Because they have heard that I will return, they struggle somehow or other to remain alive."[33]

yas tathā procya yat pratyāyayat tac ca vilocyatām |
yad vilocanamātreṇa bhramas te śvabhratāṁ vrajet ||187||

"Convince them of my words and instill faith in them. Then all their doubts will disappear."

mām evety ādinā tāsām antaḥpatir ahaṁ param |
bahir vyavahṛtir lokadṛṣṭyeti spaṣṭam ātanot ||188||

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[30] SB 10.46.3
[31] SB 10.46.4
[32] SB 10.46.5
[33] SB 10.46.6

"I am their only and dearmost beloved. Although to the external vision of the people of this world the *gopīs* were married to others, I am actually the Lord of their hearts ("*mām eva*")."[34]

yat pitror ity urīcakre pitṛtvaṁ vallavendrayoḥ |
tasmād vallava-mānitvam ātmānaś ca vyajijñapat ||189||

Kṛṣṇa accepted Nanda and Yaśodā, the king and queen of the *gopas*, as his parents by saying "*pitroḥ*". By this he indicated that he identified himself as a cowherd.[35]

tatra cāha na ity etad bahu-vāci-padād idam |
mayi jāte tayoḥ putre rāme tvayi ca putratā ||190||

By speaking the word "us" (*naḥ*), Kṛṣṇa affirmed that he and Balarāma are the two sons of Nanda and Yaśodā.

tataś ca tāḥ prati prākhyad vallavyo ma iti sphuṭam |
yad amūṣu sva-dāratvaṁ vyānañja svayam añjasā ||191||

Kṛṣṇa called the *gopīs* "My *gopīs*", and thus affirmed that they were his wives ("Simply because I have promised to return to them, my fully devoted cowherd girlfriends struggle to maintain their lives somehow or other.")[36]

mad-dāratvaṁ ca tāsāṁ tāḥ sadā yasmān mad-ātmikāḥ |
mad-ātmakatvam āśu syād abhedāc chakti-tadvatoḥ ||192||

By saying that the *gopīs* were his very self, Kṛṣṇa affirmed that they were his wives. This idea of being his very self arises because of non-difference of the Lord and his potencies.

iti vyañjan man-manaskā ity uktaṁ nātyapaikṣataḥ |
na cānyavad ihāpekṣyam anyad ity apy amanyata ||193||

The words "thinking of me" indicate that they disregarded all others and did not notice other people.

dhārayantīti ca procya pratyāgamanam uddiśan |
vallavyo ma iti prākhyat tasmād eva nyajīgamat ||194||

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[34] SB 10.46.4
[35] SB 10.46.3
[36] SB 10.46.6

By saying "Because they have heard that I will return, they struggle somehow or other to remain alive" and "My *gopīs*", Kṛṣṇa affirmed that he would return to them.

gamanaṁ mama taj jajñe svām avaśyaṁ kṛtiṁ prati |
āgamya svīyatāṁ tāsāṁ pūrayiṣyāmy adūrataḥ ||195||

Kṛṣṇa promised, "I will surely return to Vraja, and then fulfill my *gopīs'* desires".

yas tāsu bahudhā jñānaṁ nidiśyāpi mudhā vidan |
sākṣād ātmīya-samprāpti sākṣād eva nidiṣṭavān ||196||

Understanding that it was useless to teach *jñāna* to the *gopīs*, he indicated directly that he would visit them personally.

mayy āveśya manaḥ kṛṣṇe vimuktāśesavṛtti yat |
anusmarantyo māṁ nityam acirān mām upaiṣyatha ||197||

"Absorbing your minds in me, your Kṛṣṇa, giving up all actions for me, and remembering me constantly, you will quickly attain me."[37]

yā mayā krīḍatā rātryāṁ vane 'smin vraja āsthitāḥ |
alabdharāsāḥ kalyāṇyo māpur mad-vīrya-cintayā ||198||

"Some of those all-auspicious *gopīs* could not directly join me in enjoying the *rāsa* dance on that night in Vṛndāvana forest, yet still they achieved my association by remembering my wonderful pastimes."[38]

yas tadā sandiśan sandīpitam etad vinirmame |
tad etac chṛṇu mac-citta gupta-vittaṁ manuṣva ca ||199||

Teaching this, he then explained it as follows. O my mind, please listen and think about this hidden treasure!

vṛttir yad anyā nirmucya mayy āmucya manaḥ sthitāḥ |
mām āpsyatha drutaṁ tasmān mama nātra svatantratā ||200||

"Giving up other tendencies and absorbing your mind in me, you will quickly attain me. I am not independent of you."

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[37] SB 10.47.36

[38] SB 10.47.37

mayīty anena prāpte 'pi kṛṣṇe kṛṣṇa-padaṁ bruvan |
anyarūpaṁ manyamānān hanyamānān vyadhāt prabhuḥ ||201||

By saying, "Absorbing your minds in me, giving up all actions for me, and remembering me constantly, you will quickly attain me", Kṛṣṇa affirmed that they would attain his abode, and they would attain Kṛṣṇa himself, not another form of the Lord.

mayīty evaṁ mām iti ca procya mām ity avocata |
tac cāvṛttyā dṛḍhīkṛtya mataṁ paridṛḍhīkṛtam ||202||

By using the word "me" (*mayi* and *mām*), Kṛṣṇa made it very clear that they would attain his company ("Because your minds are totally absorbed in me and free from all other engagement, you remember me always, and so you will very soon have me again in your presence.")[39]

kṛṣṇa iti padaṁ labdhe mayīty asya viśeṣaṇe |
māṁ dvaye 'py upalabdhā sā tad-viśeṣaṇatā svataḥ ||203||

***Mayi* refers to Kṛṣṇa, and *mām* repeated twice also refers to Kṛṣṇa.**

mayi kṛṣṇe 'tra māṁ kṛṣṇaṁ māṁ kṛṣṇam iti sidhyati |
kalyāṇya iti sambodhya prabodhyaṁ kṛtavān idam ||204||

Thus the meaning is "Absorbing your minds in me, Kṛṣṇa, remembering me, Kṛṣṇa, you will attain me, Kṛṣṇa." Addressing the *gopīs* as "most fortunate" (*kalyāṇyaḥ*), he made them aware of the actual truth.

na tāsām iva mat-prāptir dehaṁ vaḥ param īhate |
ity evam anyad apy atra manyamānaṁ manaḥ kuru ||205||

"The *gopīs* that were stopped from going to the *rāsa* dance and at that moment died, did not give up their bodies and attain new bodies, but rather in their very same bodies attained me." O mind! Please also consider another secret.

yaḥ śrī-rāmeṇa sandiśya priyāsu nija-hṛd-gatam |
yathāvad vyañjayām āsa śrī-parāśara-gīr yathā ||206||

[39] SB 10.47.36

Kṛṣṇa informed the *gopīs* of what was in his heart through Balarāma also. This is described in the words of Parāśara as follows.

sandeśaiḥ sāma-madhuraiḥ prema-garbhair agarvitaiḥ |
rāmeṇāśvāsitā gopyaḥ kṛṣṇasyātimanoharaiḥ ||207||

"Kṛṣṇa, who expertly steals the hearts of everyone, sent with Balarāma a comforting, sweet, humble, and filled with love message that consoled the *gopīs*."[40]

yaḥ kurukṣetra-yātrāyā vyājān mātrādikāṁś cirāt |
saṁsajyāmūn visṛjyānyān saha-vāsa-mudaṁ dadhe ||208||

On the pretext of going on a pilgrimage to Kurukṣetra, giving up others, and after a long time meeting with his mother and the other people of Vraja, Kṛṣṇa filled their hearts with happiness.

yaḥ sura-ghnān vraje gantuṁ vighnān hantuṁ vrajeśituḥ |
vraje gamanam ācarya dvārakā-gatim ādade ||209||

Kṛṣṇa told Nanda to return to Vraja, so that he could kill the demons which were an obstacle for his return, and then he went to Dvārakā.

yaḥ krāmadbhiḥ sudīrgheṇa suṣṭhu kroṣṭuṁ vrajaṁ prati |
āmuktaḥ pāśa-saṅkāśa-manasā vraja-vāsibhiḥ ||210||

For a long time, his rope-like mind pulled him towards Vraja by the people of Vraja.

yaḥ prakāśaṁ mahārāja-sampadaṁ dadhad īkṣitaḥ |
vrajāya vraja-rājādyenāhūtaḥ pūrvavad girā ||211||

Even though Kṛṣṇa had treasures greater than the greatest kings, he felt drawn to Vraja by the calls of Nanda and other Vrajavāsīs.

yas teṣāṁ suṣṭhu nirninye yan manaḥ svāgata-spṛhiḥ |
tenāntaḥkarṣaṇaṁ prāptaḥ karṣam anyena nārhati ||212||

His thoughts were captured and drawn away only by the people of Vraja and by no one else.

[40] Viṣṇu Purāṇa 5.24.20

yaḥ svīya-śobhitas teṣāṁ svīya-kāmān apūrayat |
kṛṣṇe kamala-patrākṣe sannyastākhila-rādhasām ||213||

The lotus-eyed Kṛṣṇa, who is splendid in the company of his devotees, fulfilled the desires of the people of Vraja that have given up everything for his sake. ("With voices faltering out of love for him, those cowherds, who had dedicated everything to lotus-eyed Kṛṣṇa, asked about the health of their dear ones in Dvārakā, and Balarāma in turn asked about the cowherds' welfare.")[41]

āgamiṣyaty adhīrgheṇety āśā-labdhaṁ yad īpsitam |
tad artham eva tān arthān ye svīcakruḥ parān api ||214||

His promise, "I will return soon", sent through Uddhava, was accepted, with other promises, by the people of Vraja.

yaḥ svāgamana-maryādāṁ preyasīṣu nijāṁ vyadhāt |
dantavakrānta-śatrūṇāṁ māraṇaṁ sarva-tāraṇam ||215||

Kṛṣṇa kept his promise. He killed and gave liberation to the enemies ending with Dantavakra, and returned to his beloveds.

api smaratha naḥ sakhyaḥ svānām arthaṁ cikīrṣayā |
gatāṁś cirāyitān śatru-pakṣa-kṣapaṇa-cetasaḥ ||216||

"My dear *gopīs*, do you still remember me? It was for my relatives' sake that I stayed away so long, intent on destroying my enemies."[42]

mayi bhaktir hi bhūtānām amṛtatvāya kalpate |
diṣṭyā yad āsīn mat-sneho bhavatīnāṁ mad-āpanaḥ ||217||

"Rendering devotional service to me qualifies any living being for eternal life. But by your good fortune you have developed a special loving attitude toward me, by which you have obtained me."[43]

yas tātkālika-śānty-arthe tathāpi jñānam ādiśat |
āhūś cety ādike padye prārthitas tābhir anyathā ||218||

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[41] SB 10.65.6

[42] SB 10.82.41

[43] SB 10.82.44

He tried to pacify the *gopīs* by teaching them transcendental knowledge, although they prayed for something else. ("Dear Kṛṣṇa, whose navel is just like a lotus flower, your lotus feet are the only shelter for those who have fallen into the deep well of material existence. Your feet are worshiped and meditated upon by great mystic *yogīs* and highly learned philosophers. We wish that these lotus feet may also be awakened within our hearts, although we are only ordinary persons engaged in household affairs.")[44]

tatrāṅghri-smṛti-yācñā tu lakṣyam eva vinirmame |
tat-pratyāgati-tātparyā sā tu paryavasāyyate ||219||

Kṛṣṇa heard the *gopīs* request that they may always remember his lotus feet, and also heard their request that he return to Vraja.

mayi tāḥ preyasām ity ādy uktaṁ tena svayaṁ yataḥ |
tasmāt tac-cintanāsaktyā vyaktyā tad-darśanārthitā ||220||

With the words "*mayi tāḥ preyasām*" ("I am the most cherished object of their love") Kṛṣṇa himself described the *gopīs'* constant meditation on him and their yearning to see him ("My dear Uddhava, for those women of Gokula I am the most cherished object of love. Thus when they remember me, who am so far away, they are overwhelmed by the anxiety of separation.")[45]

tathānugṛhya bhagavān gopīnāṁ sa gurur gatiḥ |
ity anena muniḥ procya tāsāṁ vāñchitapūraṇam ||221||

The fulfillment of the *gopīs'* desires was described by Śukadeva: "Thus Kṛṣṇa, the master of the *gopīs*, their *guru*, and the goal of their life, gave his mercy to them."[46]

mayi bhaktir hīti kṛṣṇa-proktam eva nyajīgamat |
mayy āveśya manaḥ kṛṣṇa ity ādy api ca tad-vacaḥ ||222||

Śukadeva makes known Kṛṣna's return, saying "*mayi bhaktir hi…*" ("Rendering devotional service to me qualifies any living being for eternal life. But by your good fortune you have developed a special loving attitude toward me, by which you have obtained me.") and "*mayy āveśya manaḥ kṛṣṇa…*" ("Because your minds

[44] SB 10.82.48
[45] SB 10.46.5
[46] SB 10.83.1

are totally absorbed in me and free from all other engagement, you remember me always, and so you will very soon have me again in your presence.")[47]

yaḥ pṛthivyā guṇa-stome satyenādāv abhiṣṭutaḥ
satyaṁ vidhātuṁ satyaṁ tan nāvrajet kiṁ vraje bata ||223||

He was praised by the earth as having all good qualities such as truthfulness. Would he not return to Vraja, in order to keep his promise?

sambhāvanā mamaiveyam iti nātra vicāryatām |
vraja-sthānāṁ vraja-prāṇa-varyasyāpy avadhāryatām ||224||

One should not think that these are just my thoughts. One should understand the thoughts of the people of Vraja and Kṛṣṇa.

śrīmad-vrajādhirājasya kṛṣṇa-kāntā-gaṇasya ca |
uddhavaṁ prati gīr īdṛg dṛśyatāṁ daśamādiṣu ||225||

Kṛṣṇa's words to Uddhava in the Tenth Canto concerning Nanda and *gopīs* should be seen.

yas tu yarhy ambujākṣeti stuvadbhir dvārakā-janaiḥ |
kadācid vrajam āgād ity abhyudhāyi kadācana ||226||

In the praises of the people of Dvārakā ("O lotus-eyed Kṛṣṇa, whenever you go away to Mathurā-Vṛndāvana or Hastināpura to meet your friends and relatives, every moment of your absence seems like millions of years. O infallible one, at that time our eyes become useless, as if bereft of sun!")[48], it is understood that Kṛṣṇa returned to Vraja.

yas tathā śrūyate pādmottarakhaṇḍād api sphuṭam |
adād vrajāya svaprāpti-maṅgalaṁ nityam ity api ||227||

This is also clearly understood from the *Uttara-khaṇḍa* of Padma Purāṇa, "Kṛṣṇa arranged that they would eternally attain him in Vraja."[49]

dattvā tat-kṛta-kṛtyaḥ san prādurbhāvāntaraṁ gataḥ |
jagāma dvārakām ity apy aśrāvīty api yuktimat ||228||

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[47] SB 10.82.44 and 10.47.36

[48] SB 1.11.9

[49] Padma Purāṇa 6.252.19-28

Having bestowed the highest auspiciousness and becoming successful, he took another form and returned to Dvārakā. This we have heard according to scriptural statements.

āgamiṣyaty adīrgheṇety uddhavād buddham anyathā |
yathā na syāt tathā bhāvyaṁ kathānyā vitathā matā ||229||

Since Uddhava said that Kṛṣṇa would return, it could not be otherwise. One should think in this way. Any other version should be considered useless.

yas tyajann api gām ākhyat tam uddhavakam utsukaḥ |
rāmeṇa sārddham ity ādyaṁ tāsāṁ kāmita-lambhanam ||230||

While giving up the earth, Kṛṣṇa spoke to Uddhava with eagerness, "The residents of Vṛndāvana, headed by the *gopīs*, were always completely attached to me with deepest love. Therefore, when my uncle Akrūra brought Balarāma and me to Mathurā, the people of Vraja suffered extreme mental distress because of separation from me and could not find any other source of happiness.")[50] These words indicate that the *gopīs* attained their goal.

rāmeṇeti dvayenāha viyukter yad vyatītatām |
tena nāsti viyuktiḥ sā tadānīm iti bhāvyate ||231||

The two verses (previous, and "Dear Uddhava, all of those nights that the *gopīs* spent with me, their most dearly beloved, in the land of Vṛndāvana seemed to them to pass in less than a moment. Bereft of my association, however, the *gopīs* felt that those same nights dragged on forever, as if each night were equal to a day of Brahmā.")[51] indicate that the separation was in the past. At this time there was no separation.

mayi tāḥ preyasāṁ preṣṭha iti prāktanavāgdvaye |
viyukter vartamānatvaṁ dṛṣṭvā niṣṭaṅkyatām idam ||232||

This can be inferred because the separation was expressed in the present tense. ("My dear Uddhava, for those women of Gokula I am the most cherished object of love. Thus when they remember me, who am so far away, they are overwhelmed by the anxiety of separation. Simply because I have promised to return to them,

[50] SB 11.12.10

[51] SB 11.12.11

my fully devoted cowherd girlfriends struggle to maintain their lives somehow or other.")[52]

svena tāsāṁ punaḥ saṅge yad vṛttaṁ prathame 'hani |
tad apy atītarīty āha prītyā samadadhad uddhavam ||233||

In affectionately speaking to Uddhava about the first day of the *rāsa* dance, he spoke in the past tense.

tā nāvidann iti proce yatra tāsāṁ mad-ātmatām |
babhūva sa mahābhāvaḥ sarvāsāṁ parataḥ paraḥ ||234||

("My dear Uddhava, just as great sages in yoga trance merge into self-realization, like rivers merging into the ocean, and are thus not aware of material names and forms, similarly, the *gopīs* of Vṛndāvana were so completely attached to me within their minds that they could not think of their own bodies, or of this world, or of their future lives. Their entire consciousness was simply bound up in me.")[53] **When he mentions that the *gopīs* are himself (*mad-ātmatām*) it indicates the *gopīs' mahābhāva*, the supreme state.**

tataś ca nāma-rūpātmany udbhūte svīya-vaibhave |
praviṣṭā iva na spaṣṭaṁ praviṣṭā gaty-abhāvataḥ ||235||

The *gopīs*, rapt in meditation on names and form of Kṛṣṇa, seemed to enter into him, although they did not actually enter, but kept their individuality.

dṛṣṭānta-yugalaṁ tat tu nāvidann iti kevale |
avedanaṁ nadī-pakṣe 'py abdhy-anya-rasatā-hatiḥ ||236||

The two examples (from verse "My dear Uddhava, just as great sages in yoga trance merge into self-realization, like rivers merging into the ocean, and are thus not aware of material names and forms, similarly, the gopīs of Vṛndāvana were so completely attached to me within their minds that they could not think of their own bodies, or of this world, or of their future lives. Their entire consciousness was simply bound up in me.")[54] **– the sages in *samādhi* and the rivers entering the**

[52] SB 10.46.5-6
[53] SB 11.12.12
[54] SB 11.12.12

ocean – do not confirm the impersonalist theory because the river water is very different from the water in ocean.

samādhāv iti dṛṣṭāntasyāṅga-rūpatayor itam |
dārṣṭāntikasyānuṣaṅgaṁ syād aṅgaṁ tad-bhidā-dvayoḥ ||237||

The example of the sage's *samādhi* is the secondary element. The actual object compared has the example as its limb. There is a difference between the *gopīs'* awareness and the sage's *samādhi* (the limb).

mat-kāmā ramaṇaṁ jāram asvarūpa-vido 'balāḥ |
brahma māṁ paramaṁ prāpur iti padye tu tatpare ||238||

"All those hundreds of thousands of *gopīs*, understanding me to be their most charming lover and ardently desiring me in that way, were unaware of my actual position. Yet by intimately associating with me, the *gopīs* attained Me, the Supreme Absolute Truth."[55]

pacyantāṁ vividhāḥ pākā itīvātrārthikaḥ kramaḥ |
tā brahma prāpur ity evaṁ tā ity asyātra cānvayaḥ ||239||

As in the statement "*pacyantāṁ vividhāḥ pākā…*" ("Let many different kinds of food be cooked, from sweet rice to vegetable soups! Many kinds of fancy cakes, both baked and fried, should be prepared. And all the available milk products should be taken for this sacrifice.")[56], this verse must be taken together with the previous verse describing the *gopīs'* lack of awareness. Those persons mentioned in the first verse are the same as those who attained the Supreme Brahmān Kṛṣṇa (rather than merging in impersonal Brahmān like the sages mentioned).

kīdṛg brahmeti bodhāya yat prāha paramaṁ padam |
tatrāpy ākāṅkṣayāvādīn māṁ iti svaṁ punaḥ prabhuḥ ||240||

What is that Brahmān? This is explained with the word "supreme" (*paramam*). Worry (about merging in Brahmān) is resolved by also mentioning *mām* (me) to indicate Kṛṣṇa himself.

[55] SB 11.12.13

[56] SB 10.24.26

mayi bhaktir hīti vākyād āha prāg etad eva hi |
dhārayanty atikṛcchreṇety uktyā vyānag idaṁ purā ||241||

"Rendering devotional service to me qualifies any living being for eternal life. But by your good fortune you have developed a special loving attitude toward Me, by which you have obtained me."[57] mentions the same later. "Simply because I have promised to return to them, my fully devoted cowherd girlfriends struggle to maintain their lives somehow or other."[58] previously said the same.

prāṇa-tyāgena mat-prāptir nānyavat tāsu man-matā |
mat-kāmā iti pūrvārdhe cākhyat prāpti-vibhaktatām ||242||

The *gopīs* were not like others when they gave up their lives to attain Kṛṣṇa. They are differentiated by the first half of the verse with the words *mat-kāmāḥ* ("All those hundreds of thousands of gopīs, understanding me to be their most charming lover and ardently desiring me in that way, were unaware of my actual position.")[59]

asvarūpa-vidaḥ satyaḥ prāpur jāradhiyety avak |
nitya-tat-preyasī-rūpa-svarūpaṁ hi tadīyakam ||243||

He said that not knowing his *svarūpa*, thinking of him as a paramour, they attained him since they were his eternal consorts.

yat pūrvaṁ bhāvayan bhāvaṁ bhāvinīnām amūdṛśām |
mat-kāmā iti nikṣipya jāratve 'sthairyam ākṣipat ||244||

Previously showing the love of the *gopīs*, by mentioning *mat-kāmāḥ* he vehemently rejects being a paramour.

mayi kāmaḥ sadā yāsāṁ tā mat-kāmā itīritāḥ |
kāmaś ca ramaṇatvena spṛhātra pratipadyate ||245||

***Mat-kāmā* means that they always had desire for him. The word *kāma* means desire to have him as a husband (*ramaṇa*).**

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[57] SB 10.82.44

[58] SB 10.46.6

[59] SB 11.12.13

asminn api batety ādi śrīrādhāgīr aliṁ prati |
vivicyatāṁ tataḥ sarvam anyad anyad vivicyatām ||246||

Rādhā speaks, "*api bata…*" ("O Uddhava! It is indeed regrettable that Kṛṣṇa resides in Mathurā. Does he remember his father's household affairs and his friends, the cowherd boys? O great soul! Does he ever talk about us, his maidservants? When will he lay on our heads his aguru-scented hand?")[60]. Please consider these words. Then consider other topics.

atrāryaputra śabdaḥ syāt patyāv eva prasiddhibhāk |
tathāpi sveṣu kaiṅkaryaṁ dainyāt kanyāvad īritam ||247||

The same verse mentions the words *ārya-putra*. These words are well known to mean husband. However, because of humility like the unmarried girls who had their clothing stolen by Kṛṣṇa, she calls herself a servant.

saṅkḷptā patitā tābhiḥ punar ittham udīritam |
śyāmasundara te dāsya iti yadvat tatheha ca ||248||

Those young girls desired Kṛṣṇa as their husband. But they also said, "We are your servants." ("O Śyāmasundara, we are your maidservants and must do whatever you say. But give us back our clothing. You know what the religious principles are, and if you don't give us our clothes we will have to tell the king. Please!")[61]

āryaputraḥ kadāsmākaṁ kiṅkarīṇāṁ tu mūrdhani |
bhujaṁ dhāsyaty evam āsāṁ tat-patnī-pada-kāmatā ||249||

"When will the husband place his arm on the heads of us, his servants?" Thus the *gopīs* desired to be his wives.

tat-kāmatā hi siddhā cet tena tad-dānam avyayam |
ye yathā māṁ prapadyante iti yatvat pratiśravaḥ ||250||

If they desired to be his wives, then he must fulfill that desire, as it is said, "As they surrender to me I respond."[62]

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[60] SB 10.47.21

[61] SB 10.22.15

[62] BG 4.11

vallavyo me mad-ātmāna iti yat proktam ātmanā |
sarveṣāṁ vacasām ūrdhvaṁ tad āstāṁ sarva-mūrdhani ||251||

Kṛṣṇa said, "These cowherd girls are fully devoted to me." ("Simply because I have promised to return to them, my fully devoted cowherd girlfriends struggle to maintain their lives somehow or other.")[63] These words stand above all other words.

yan mat-kāmā iti proce tāsāṁ prāptis tathā svayam |
tan mayā sādhu tat proktaṁ tāsāṁ kāmita-lambhanam ||252||

Since Kṛṣṇa said that they desired him (*mat-kāmā*), they must have attained him. Kṛṣṇa correctly stated that they attained him.

mat-kāmā iti padyasya turyāṁśe tv idam ucyate |
parāś ca saṅgatas tāsāṁ prāpuḥ śata-sahasraśaḥ ||253||

Kṛṣṇa says that other *gopīs*, hundreds of thousands, attained him. ("All those hundreds of thousands of *gopīs*, understanding me to be their most charming lover and ardently desiring me in that way, were unaware of my actual position. Yet by intimately associating with me, the *gopīs* attained me, the Supreme Absolute Truth.")[64]

yaḥ śrī-garga-vacaḥ pūrṇaṁ tūrṇaṁ cakre svayaṁ dvayam |
eṣa vaḥ śreya ādhasyad ya etasmin maheti dik ||254||

He fulfilled the words of Garga mentioned in two verses. "To increase the transcendental bliss of the cowherd men of Gokula, this child will always act auspiciously for you, and by his grace only, you will surpass all difficulties."[65] "Any person attached to Kṛṣṇa is extremely fortunate. Because such persons are very much affectionate toward Kṛṣṇa, they cannot be defeated by demons."[66]

nāśād vighnasya kaṁsādeḥ paty-ābhāsādi-jasya ca |
sadā svam adadād yasmād vraje kāntāvrajeṣv api ||255||

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[63] SB 10.46.6
[64] SB 11.12.13
[65] SB 10.8.16
[66] SB 10.8.18

Kṛṣṇa destroyed the obstacle of Kaṁsa and the conception that he was a paramour, and gave himself to the *gopīs* in Vraja.

yaḥ prādād vrajavāsibhyaḥ pūrva-rītyā nijāṁ gatim |
vṛndāvana-sthāṁ goloka-nāmnīṁ yāṁ prāg alokayat ||256||

In this manner, he showed to the people of Vraja his abode named Goloka, and after gave them Goloka Vṛndāvana as their home.

yāṁ śrī-bṛhad-gautamīye prāha vṛndāvanaṁ prati |
sarva-devamayaś cāhaṁ na tyajāmi vanaṁ kvacit ||257||

In *Bṛhad-gautamīya-tantra* Kṛṣṇa speaks of Vṛndāvana, "I, the master of all the demigods, never leave the forest of Vṛndāvana."

āvirbhāvas tirobhāvo bhaven me'tra yuge yuge |
tejomayam idaṁ ramyam adṛśyaṁ carma-cakṣuṣā ||258||

"I appear and disappear here *yuga* after *yuga*. Vṛndāvana, this splendid and charming place, cannot be seen with material eyes."

tad etad vistarād brahma-saṁhitāyāṁ nirūpitam |
goloka-nāmnā tanmadhye gokulākhyaṁ hareḥ padam ||259||

This place is elaborately described in *Brahmā-saṁhitā:* "The abode of Hari called Gokula is within the place called Goloka".

na tyajāmīti yat tat tu dvidhābhiprāyakaṁ matam |
virahe 'pi vraje sphūrtyā pūrtyā śīghrāgater api ||260||

The words "I never leave Vṛndāvana" express two meanings: "I am always present in Vṛndāvana, even when it seems that I have left. In separation I am present in a *sphurti* form." and "If somehow I leave Vṛndāvana, I quickly return."

yaḥ sva-puryor api sthairyaṁ yāti nityaṁ yathāha ca |
mathurā bhagavān yatra nityaṁ sannihito hariḥ ||261||

Kṛṣṇa resides eternally in the two cities. ("Since that time, the city of Mathurā had been the capital of all the kings of the Yadu dynasty. The city and district of Mathurā are very intimately connected with Kṛṣṇa, for he lives there eternally.")[67]

[67] SB 10.1.28

dvārakāṁ hariṇā tyaktāṁ samudro'plāvayat kṣaṇāt |
varjayitvā mahārāja śrīmad-bhagavad-ālayam ||262||

"As soon as Dvārakā was abandoned by Hari, the ocean flooded it on all sides, O great king, leaving only his palace."[68]

smṛtvāśeṣāśubha-haraṁ sarva-maṅgala-maṅgalaḥ |
nityaṁ sannihitas tatra bhagavān madhusūdanaḥ ||263||

"Lord Madhusūdana is eternally present in Dvārakā. It is the most auspicious of all auspicious places, and merely remembering it destroys all contamination."[69]

yas tasmād ubhayatrāpi rājatīti śukena ca |
jayatīty ādi-vākyena varṇitaḥ kṣitipaṁ prati ||264||

Śukadeva describes to Parīkṣit that Kṛṣṇa resides in both places. ("Kṛṣṇa is he who is known as *jana-nivāsa*, the ultimate resort of all living entities, and who is also known as Devakī-nandana or Yaśodā-nandana, the son of Devakī and Yaśodā. He is the guide of the Yadu dynasty, and with his mighty arms he kills everything inauspicious, as well as every man who is impious. By his presence he destroys all things inauspicious for all living entities, moving and inert. His blissful smiling face always increases the lusty desires of the *gopīs* of Vṛndāvana. May he be all glorious and happy!")[70]

yaś campū-yugala-prāntam īdṛk siddhāntam īritam |
jīvāntaryāmitāṁ prāptas tūrṇaṁ pūrṇam acīkarat ||265||

The Lord, as the Supersoul in Jīva's heart, made the final portion of *Gopāla-campū* present the same conclusion.

sa tu harir adhivartma dantavakraṁ
yudhi śamayan vraja-vāsam āsasāda |
tam abhiyayur amī vrajeśa-mukhyāḥ
śaśinam iva kṣudhitāś cakora-vārāḥ ||266||

That Kṛṣṇa, defeating Dantavakra on the road, returned to live in Vraja. The residents headed by Nanda went to him like *cakora* birds hungry for the moon.

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[68] SB 11.31.23

[69] SB 10.31.24

[70] SB 10.90.48

sa ca janaka-mukhān nirīkṣya śuṣkān
sva-dṛg-amṛtena sṛtena siñcati sma |
pulaka-kula-miṣād yathāṅkurāṇāṁ
tatim adadhur bata te'pi gopa-vṛkṣāḥ ||267||

Seeing the people headed by his father all withered, he sprinkled them with the flowing nectar of his glance. The cowherds like trees began to sprout shoots in the form of hairs standing on end.

atha hari-hariṇīdṛśaś ca tarhi
sphuraṇam iva pratipadya pūrva-tulyam |
nayana-gatatayānyathā ca matvā
muhur agaman bhramam abhramaṁ ca tatra ||268||

Then Kṛṣṇa, showing the same features as before, approached the doe-eyed *gopīs*. Wondering whether Kṛṣṇa had actually come before them, the *gopīs* were bewildered, not bewildered, and bewildered again, moment after moment.

vrajam atha viśataḥ sa-ratnam ārāt-
rikam anulabdhavataś ca tasya lokaḥ |
kusuma-kula-sahodaraṁ vitanvan
jaya-jaya-ghoṣam uvāca bhadra-vācam ||269||

As Kṛṣṇa entered Vraja, the people offered *ārātrika* to him with jewelled lamps, showered him with flowers, called out "Jaya! Jaya!", and greeted him with auspicious words.

vrajam atha sukhayan vinīta-vācā
kramam anulabdha-tadīya-saṅgamaś ca |
druta-gati jananīṁ sukhena sektuṁ
gṛham adasīyam iyāya kṛṣṇa-candraḥ ||270||

Making the people of Vraja happy with pleasing and humble words, he met with them one by one. Then, to shower his mother with happiness, he quickly entered his home.

ciram api viracayya śarma tasyās
tad-anumatiṁ pratilabhya tat-tanūjaḥ |

saha-sakhi-nikareṇa divya-śayyāṁ
sukham adhiśayya niśā virāma-dṛṣṭaḥ ||271||

Making her happy for a long time, taking her permission, Kṛṣṇa happily lay down on an attractive bed, surrounded by his friends, and slept at night.

punar api nija-vṛnda-saukhya-vṛndaṁ
vidadhad uditya sa nitya-citra-mitraḥ |
nija-mukha-kamalaṁ vikāśya netra-
bhramara-madhūtsavam ātatāna tatra ||272||

Rising from bed, glorious Kṛṣṇa brought great happiness to his eternal friends. His lotus face blossoming with joy, he began a sweet festival for the bumble-bee eyes of his friends.

aharahar idam eva tatra pūrva-pratinava-bhāvam avāpa kevalaṁ na |
jana-samuditir apy adṛṣṭa-pūrvāṁ vapur anukāntim iyāya śaśvad eva ||273||

Day after fay the people of Vraja loved Kṛṣṇa with a love greater than before. Day after day they saw that Kṛṣṇa's beauty was greater than they had seen before.

divasa-katipaye tadātiyāte
paśupati-pālakatādīpta-tādṛg-icchuḥ |
nija-ratha-tarasā ninmāya goṣṭhaṁ
saha-jananīka-balaṁ tam uddhavaṁ ca ||274||

After some days, desiring to satisfy the eyes of Nanda, he brought Balarāma, Rohiṇī and Uddhava to Vraja on his chariot.

agharipu-sudṛśāṁ dhavābhimāniṣv
akṛta-tanu-pratimāḥ purā tu māyā |
sarabhasam adhunā sma tā vibhajya
prakṛta-tanus tanute premāspadāni ||275||

He now separated the bodily forms of his *gopīs* made previously by *yoga-māyā*, who were in the presence of their husbands, and manifested the real forms filled with *prema*.

atha gatavati mūrti-bheda-rītyā
yadu-puram atra ca rājamāna-dhāmni |

vraja-bhava-jana-mātra-dṛśya-rūpe
matir udiyāt tava citta gopa-kṛṣṇe ||276||

He returned to Dvārakā in a different form. May your mind see shining form of the cowherd Kṛṣṇa, who was visible only to the people of Vraja!

iti janmādi-līlā

This is Janmādi-līlā.

Chapter Two

Eternal pastimes

prakaṭatara-vikāśa-bhāji vṛndāvana
iha bhāti kim apy adṛśya-dhāma |
vraja-jana-sahitaḥ sa yatra kṛṣṇaḥ
sukha-vihṛtiṁ vidadhad vibhāti nityam ||1||

Within Vṛndāvana visibly manifest on earth, shines an astonishing invisible abode where Kṛṣṇa with the people of Vraja eternally enjoys blissful pastimes.

parilasati payaḥ-samudra-sīmā
vraja-yuva-rāja-samāja-loka eṣaḥ |
amum anu caturasram atra vanyā-
giri-sarid-añcita-cārutātidhanyā ||2||

This place shines with Kṛṣṇa, the friends of Vraja's young prince, and with an unlimited ocean of milk. Within this place is a square, beautiful area, abundant with forests, mountains, and rivers.

giri-sam-uditir atra suṣṭhu govar-
dhana-valitā paribhāti citra-tulyā |
vilasati yamunādikā-nadīnāṁ
tatir api mānasa-gaṅgayānuṣaktā ||3||

Many wonderful mountains, with Govardhana as the chief, shine here. This realm is splendid with many rivers like Yamunā, and with multitude of lakes like Mānasa-gaṅgā.

abhiruci-dada-ratna-citra-mitraṁ
bhuvanam idaṁ paribhāti yatra vṛkṣāḥ |
tad anukṛti-parārucā samṛddhyā
hari-rati-dāyitayā ca ye vibhātāḥ ||4||

This land is splendid like a *cintāmaṇi*-jewel sun. Shining trees here bring great joy to Kṛṣṇa.

vilasati caturasra-dhāmni ghasra-
kṣitipatibimba-mahaḥ sahasra-patram |
upavanam adhipatram atra kṛṣṇa-
priyatama dāra-vihāra-sāra-vāraḥ ||5||

In the square area shines a thousand-petal lotus, brilliant as the sun. In each petal there is a garden where Kṛṣṇa performs excellent pastimes with his beloved *gopīs*.

iha kamala-dala-dvayāli-madhya-
sthiti-pathi-vṛndam atisphuṭaṁ vibhāti |
apara-para-gatāv acākṣuṣāṇi
śruti-vihitāny ayanāni yat tu jetṛ ||6||

Between each petal of the lotus are many splendid pathways. They are invisible to the material eyes and known only by the Vedas.

cintāmaṇi-kamalasya tasya cāgrā-
vali-valaya-pratisandhi-labdha-sandhi |
surabhi-gaṇa-vṛtā-sudhābha-dugdhā-
surabhi-tatiḥ śrayate śubhaṁyu-goṣṭham ||7||

Groups of *surabhi* cows with sweet milk, worshiped by heavenly cows, take shelter of auspicious pasturing grounds at all edges of the outer rings of petals of this *cintāmaṇi* lotus.

atha dala-valayasya madhya-bhāgaṁ
pratilasati vrajarāja-rājadhānī |
paridhivad-abhitaḥ samasta-gopa-
prakara-gṛhāvalir atra yatra bhāti ||8||

Nanda's royal capital shines in the center of the petals circle. Surrounding that abode are the many splendid houses of all the *gopas*.

ruci-lasad-avarodha-madhya-bhāgaṁ
sapariṣad-antima-ṣaṣṭha-bhāga-puṣṭam |
vraja-nṛpa-bhavanaṁ tu tatra cāntar
dina-kara-vad vidadhāti raśmi-sṛṣṭim ||9||

In the middle of that glorious place is Nanda's palace, filled with royal opulences and royal assemblies, and splendid like the sun.

yad api maṇimayaṁ tad eka-rūpaṁ
tad api sad adbhuta-madhya-madhya-bhāgam |
yadi bahu-vidham ūhituṁ samīhā
smara mama mānasa gopa-campū-yugmam ||10||

Although that palace is the most beautiful, its inner part is even more astonishing. O my mind! If you desire to understand more about this, remember *Gopāla-campū*.

iha sahacara-tārakāli-puṣṭaḥ
svaka-paricāri-cakora-vāra-juṣṭaḥ |
smitam anu yaśa ity anudya kaumudy
avataratīty uditāt-kaveḥ sutuṣṭaḥ ||11||

vraja-kula-kumudāvalī-mudāṁ yaḥ
satata-mahā-maha-kṛd vidhāv atandraḥ |
pitṛ-mukha-sadasi priyāvalīnāṁ
mahasi ca nandati gopa-kṛṣṇa-candraḥ ||12||

In that place cowherd Kṛṣṇa, a moon, is nourished by the stars of his friends, spreads the fame of his moonlight smile, worshipped by the *cakora* birds of the people of Vraja, satisfied by the words of the poets, never tiring of giving a great festival of happiness to the *kumuda* lotus flowers of his devotees, surrounded by his father and elders, and enjoying the great festival with his dear *gopīs*.

sura-pati-maṇi-mānitāṅgi-saṅgha-
paṭa-paṭutā-kṛta-hema-raṅga-bhaṅgaḥ |
guṇa-gaṇa-bhṛta-bhāratī-samājaḥ
sa jayati gokula-rāja-vaṁśa-rājaḥ ||13||

His limbs worshipped by sapphires, his outstanding yellow cloth defeating the pride of gold, the king of the Nanda's dynasty, the abode of eloquence and a host of virtues, shines with great splendor.

iha hari-vihṛtīr atīta-rītyā
śṛṇu kathayāmi sadāpi nātibhinnāḥ |
yad anṛtam api pūrva-rīti cetaḥ
praviśati nādyatanaṁ tathā yathārtham ||14||

In this place Kṛṣṇa performs his divine pastimes. Please listen. I will say that these pastimes are non different from his pastimes on earth. I will not say anything that is not true.

iha ca yad uditam hareś caritram
tad akhilam eva dig eva tasya gamyā
pratilavam api citram asya tat tat
ka iva sudhīr avasānam ādadīta ||15||

All the pastimes of Kṛṣṇa described were just summarized. His pastimes are to be experienced. Even a small particle of them is most astonishing. What intelligent person will ever tire of hearing Kṛṣṇa's pastimes?

atha niśi rahasāgatāntarāyāṁ
valajam ite stava-vādya-vidya-loke |
vraja-bhavana-janaḥ sahaiva jāgran
manasi hariṁ dadhad āgataṁ nananda ||16||

When the night had ended, and the poets expert at composing prayers came to the door, the people of Vraja awakened and thinking of Kṛṣṇa, who had appeared in their minds, became joyful.

sa mathana-ninadaṁ sagīta-nādaṁ
sa-surabhi-doha-ravaṁ sa-gopa-vādam |
amṛta-mathana-yuk payodhi-tulyaṁ
vraja-kulam ullasitaṁ didhinva kṛṣṇam ||17||

Vraja with the sounds of churning, the notes of singing, the commotion of milking cows, and the conversations of the cowherds, like the milk ocean being churned for nectar, gave joy to Kṛṣṇa.

vraja-pati-mithunaṁ tadātha putra-
pramada-mada-ślathita-pradāna-setu |
tanaya-jaya-virut-tatiṁ paṭhadbhyaḥ
pracurataraṁ vitatāra vāra-vāram ||18||

Nanda and Yaśodā, surpassing all limits of charity due to intoxication of love for their son, gave abundant, excellent gifts to reciters of verses glorifying their son.

iha lasati harer vilāsa-geha-
pratatir udāra-sudāra-sāra-varā |
śayana-sukhamayī nikuñja-vīthiḥ
kvacana ca tādṛśatāṁ gatā vibhāti ||19||

Here, the many pastime cottages and many beautiful gopīs dear to Kṛṣṇa, shine. On what forest path are there not gopīs, cottages, and pastime couches?

nija-nija-śayanaṁ gataṁ tam āliṅg
ana-valitaṁ vidadhur vidhu-sutanvaḥ |
rajani viramaṇaṁ yathā yathāsīd
aghaṭata dor-draḍhimā tathā tathāsām ||20||

The gopīs with moon-like faces embraced Kṛṣṇa who had come to each of their beds. As if the night were to quickly end, they embraced each other tightly in their arms.

iha parama-ramā vibhāti rādhā
sad-uḍugaṇe gagane yathendu-mūrtiḥ |
tad iyam adhikayā girā sabhājyā
tad-anugatiṁ dadhatāṁ parāḥ sapatnyaḥ ||21||

Rādhā, the supreme goddess of fortune, shines like the moon surrounded by stars. The gopīs follow her and praise her virtues.

vraja-sukṛta-vilāsa-sāra-ratnā
kara-vṛṣabhānu-sujāta-śāta-lakṣmīḥ |
agha-ripu-ramaṇī-ramāsu mukhyā
svayam anurāga-vihāra-hāri-mūrtiḥ ||22||

She is a charming goddess of fortune born from the ocean of Vṛṣabhānu, the essence of beautiful pastimes in Vraja. She is the chief among Kṛṣṇa's beautiful beloveds and the enchanting form of ever-fresh amorous pastimes.

dayita-ghana-taḍid-vilāsi-varṇā
priyatama-varṇa-savarṇa-śasta-vastrā |
harimaṇi-taralādi-divya-dīvyan
maṇimaya-bhūṣaṇa-bhūṣaṇāṅga-bhaṅgiḥ ||23||

She is a flash of lightning in the cloud of Kṛṣṇa. She wears attractive cloth the same color as Kṛṣṇa's complexion. The beautiful grace of her limbs decorates her sapphire locket and glistening ornaments.

upamiti-padavīṁ svam eva yāntī
suparimita-vyatiśobhitāṅga-saṅghā |
prati-kakubha-śubhaṅkara-prathābhiḥ
sahaja-vilakṣaṇa-lakṣaṇāṅkita-śrīḥ ||24||

She can be compared only to herself. Her limbs are very beautiful. Her glories have made all directions auspicious. She is glorious with the most auspicious marks.

śaśi-kamala-rucāṁ padāpi jetrī
nija-nakha-kāntibhir ujjvalena tena |
avayava-kulam anyad anyad astu
pratinava-rocir upātta-kānta-cittam ||25||

The splendor of her toenails defeats the beauty of the moon and the lotus. The beauty of each of her limbs enchants the heart of Kṛṣṇa.

sukusuma-sukumāratāvatāras
trijagati saurabha-saurabhākara-śrīḥ |
ṛta-mita-madhura-priyārtharīti-
pravalita-varṇana-rīti-labdha-varṇā ||26||

She is the softness and delicateness of flowers descended to the three worlds. She is the fragrance of fragrances. She speaks sweet and graceful words to please her beloved.

sumatim atiguruḥ samasta-vidyā
sakala-kalā-valitātinamra-cittā |
hriyam anu vinayaṁ nayaṁ samajñām
api dadhatī svajanādi śarma-dātrī ||27||

She is the most intelligent of the intelligent, learned in all knowledge, artistic in all arts, humble at heart, shy, humble, righteous, glorious, joyful, and the giver of auspiciousness to her friends.

nikhila-ga-karuṇādikair guṇais taṁ
sva-dayitam eva tulāṁ sadāpi dhartrī |
guru-nikara-dayāspadātibhaktiḥ
sthira-cara-hārda-sukhāmṛtābhiṣiktā ||28||

She is endowed with qualities of compassion to all beings, only equaled to Kṛṣṇa's compassion. Being devoted to elders, she is the object of their mercy. She is sprinkled with the sweet nectar of the affection for all moving and nonmoving beings.

priya-pada-nakha-kānti-leśa-nirmañ-
chana-para-citta-daśā-vaśānuvelam |
bhramaram api tadīya-dūta-buddhyā
praṇayaja-citra-girā vicitrayantī ||29||

In her heart she again and again offers *ārati* to a single ray of light from her beloved's toenail. Thinking a bumblebee to be his messenger, she speaks very wonderful words of love for him.

marud api calati sva-bhāvataś cet
kvacid anukūlatayā nijābhisāre |
nava-vidham api tatra bhakta-bhāvaṁ
vinidadhatī priya-bhakta-citta-saktā ||30||

If the breeze moves as she is going to meet Kṛṣṇa, she thinks her beloved must be coming. She enters the heart of a devotee that lovingly engages in the nine types of *bhakti*.

bahir anumiti-dūra-bhāvapūra-
svacarita-cārutayā sadāvasantī |
racayati rahasi priyā-jane sā
sva-dayitam anv api narma-keli-śarma ||31||

She always decorated with incomparable loving pastimes. In a secluded place she happily jokes with her friends and Kṛṣṇa.

bhru-kuṭi-nayana-bhaṅgi-saṅgi kutrāpy
ativinaya-prathi-cāṭu kutracic ca |

vaśayati dayitaṁ hariṁ priyā sā
kim idam iti prathanāya nāham īśe ||32||

Sometimes she knits her eyebrows and sometimes she speaks sweet and humble words. In this way she brings her beloved Kṛṣṇa completely under her control. How can I glorify her properly? I am not able to explain this.

harir api śuśubhe sa yābhir uccair
anugati-māditayā sugāna-dhāmni |
praṇaya-ṛṇi-daśām avāpa yāsāṁ
prathatamā khalu tāsu saiva saiva ||33||

Kṛṣṇa is splendidly manifest before each gopi in the *rāsa*-dance circle. He is deeply in debt for the *gopīs'* love. Rādhā is the first of the *gopīs*. She is the first.

śṛṇu guṇam aparaṁ kṛpā-vilāsaṁ
vṛṣaravi-jām anu rāsa-keli-naktam |
mura-ripur amukāṁ nināya dūraṁ
nija-nayanaṁ bubudhe mudā tu neyam ||34||

Now please hear the pastimes of mercy Rādhā enjoyed on the night of the *rāsa* dance. Kṛṣṇa took her far away. Because of her joy, she did not understand what she had attained.

tad api tad asahiṣṇavaḥ sapatnyaḥ
kim api jajalpur amūr amūṁ vinindya |
iyam api tu murāri-melanāya
svayam upapattim adād amūṣu suṣṭhu ||35||

Unable to tolerate Rādhā's good fortune, her *gopī* rivals criticized her. Rādhā still arranged for them to meet Kṛṣṇa.

guṇa-kulam aparaṁ kim aṅga varṇyaṁ
hari-rati-vāridhi-bhaṅga-saṅgha-rūpam |
ayi śṛṇu hṛdaya prage ca tasyāś
caritam idaṁ mṛdu tat-priyasya cātha ||36||

How can I describe her peerless virtues? How can I describe Rādhā who is a flood of waves in an ocean of amorous pastimes with Kṛṣṇa? O heart, please hear a sweet pastime she enjoyed with her beloved at sunrise.

anumitam akarod yadālpa-kalpaṁ
rajani-vibhāgam iyaṁ tadā tu kāntam |
akuruta bhuja-pāśa-baddham asra-
snapita-nibhaṁ kurute sma varṣma cāsya ||37||

When she understood that very little of the night remained, Rādhā tightly bound her lover with the ropes of her arms and bathed his body with her tears.

atha bahu-vinayaṁ dadhan murāriḥ
nayana-payāṁsy apasārayan amuṣyāḥ |
sva-nayana-salilena sārdram aṅgaṁ
nijam akarod idam iyam apy abhīkṣṇam ||38||

Kṛṣṇa very gently wiped away her tears, but then he soaked his and her body in his tears again and again.

tad anu ca lalitā-viśākhike dve
sama-vayasāv anayor upetya pārśvam |
ahima-kara-himartu-raśmi-tulyāt
khara-vacanāt paṭu lumpataḥ sma jāḍyam ||39||

Then Rādhā's two friends Lalitā and Viśākhā came to the couple. With sharp words like the rays of the winter sun, the two girls broke the coolness of the Divine Couple's motionless embrace.

hriyam iyam abalā tadā tu yātā
dayita-tanor upagūhanaṁ visṛjya |
svapanam iva gatā kṣaṇaṁ nirīhā
punar iva jāgaraṇaṁ bhayād dadambha ||40||

Rādhā became embarrassed and gave up the embrace of her lover. Pretending to be asleep, she lay motionless for a moment. Frightened, she tried to cheat the wakefulness that had come.

ahar udita-nibhaṁ parāś ca yātā
hari-dayitā hari-mātaraṁ bhaveyuḥ |
iti tad-udita-sambhramād ayāsīd
ahar-udayānuga-karma-dharma-dhāma ||41||

When daytime came, Kṛṣṇa's dear gopis remembered Kṛṣṇa's mother. In great haste they went to perform their duties.

rajani vilasita-prasaṅgi-vāsaḥ
kulam ajahāt tad iyaṁ yad eva hṛdyam |
aparam akurutāṅgasaṅgi yat tu
ghanayitum iṣṭam aho balī tu diṣṭaḥ ||42||

When night came Rādhā was happy to abandon her favorite garment. Now that day has come, she again holds the garment to her limbs. Ah, time is most powerful to make attachments stronger.

pada-kara-vadanaṁ muhuḥ punānā
yad iha jalaṁ visasarja śubhra-patre |
bhuvam api tad idaṁ bhuvaḥ-svarādīny
api bhuvanāni sadā punad vibhāti ||43||

She washed her mouth, hands, and feet, and then threw the water in a beautiful vessel, water that purifies the earth, Bhuvarloka, Svarga and other celestial worlds.

akuruta na paraṁ bahiḥ snihaṁ sā
hari-dayitā muhur antara-snihaṁ ca |
hari-vapur-upayukta-taila-śeṣaṁ
vinidadhatī khalu yā tulāṁ siṣeve ||44||

No longer openly showing her love, Kṛṣṇa's beloved now kept that love hidden in her heart. She applied Kṛṣṇa's leftover oil on her body and thus became similar to him.

surabhibhir atha mardanāni kṛtvā
snapayad amūm udakena tādṛśena |
sahaja-surabhitā tatas tad-aṅgād
udayamitā vijitā diśaś cakāra ||45||

After being rubbed with scented substances, she was bathed in scented water, and all the directions became filled with the sweet fragrance.

tanum anu vavase varāṁśukaṁ sā
tad api tanuś chavim ujjagāra tasyāḥ |

ghana-tati-pihite 'pi sūrya-bimbe
diśi diśi rājati tasya raśmi-saṅghaḥ ||46||

Although she covered her body with beautiful garments, she made the glory of her limbs increase, because her bodily effulgence still shone through. He became like a host of monsoon clouds and a brilliant sun filling all directions with rays of light. When the sun is hidden by the clouds, its rays still shine in all directions.

athavā

Or

hari-ratir atigupyate tayā sā
tad api ca tac-chavir īkṣyate bahiś ca |
vividha-maṇi-vibhūṣaṇaṁ varākṣyāḥ
sukhayati tāḥ sva-sakhīr itīdam ittham ||47||

Although she carefully tried to hide her love for Kṛṣṇa, that love could still be seen as effulgence of Rādhā. Decorated with many jewel ornaments, beautiful-eyed Rādhā delighted her *sakhīs*.

iha ca hari-guṇa-smṛti-pradīptaṁ pulaka-mukhaṁ sukha-bhūṣaṇaṁ kim īḍe |

I worship her face, decorated with happiness, with hairs standing on end, and shining with remembrance of Hari's qualities.

vraja-nṛpa-mithunasya cāṅghri-tīrthaṁ
vraja-nṛpates tanayasya ca prapīya |
japa-vidhi-vihita-dvi-varṇa-mantrā
hari-jananīm avalokituṁ pratasthe ||48||

Drinking the two-syllable mantra "Kṛṣ-ṇa", Rādhā went to Nandagrām, the holy place marked by the feet of Vraja king Nanda's son, to see Yaśodā.

atha hari-jananīṁ prati prayātāpy
abhimukham eti na sā sakhī-vṛtāpi |
api tu kuṭila-vartmanānugamya
praṇamati tatpadayor nidhāya bhālam ||49||

Accompanied by many friends, and not able to see Yaśodā directly, Rādhā found her, and finally placing her forehead at Yaśodā's feet.

atha hari-jananī svayaṁ karābhyāṁ
śirasi samunnamite sa-yatnam asyāḥ |
parimalam upalabhya sāsram enāṁ
pihita-tanuṁ parirabhya nandati sma ||50||

Mother Yaśodā carefully picked her up, raised Rādhā's head with her hands, smelled her head, with tears embraced Rādhā, and became very happy.

tad anu tad-upadeśataḥ samastāṁ
guru-vanitām avanamya ramya-cittā |
pṛthag upaviśatī samasta-dṛṣṭīr
aharata candra-mukhī cakora-tulyāḥ ||51||

By Yaśodā's order, with happy heart, Rādhā bowed down before the elder ladies and then sat down. Her face like the moon, she charmed everyone's *cakora*-bird eyes.

yad api muhur iyaṁ sadānubhūtā
tad api tadā milatī pratisvam ārdram |
rajani virahitā ca kāra varṣā-
janir iva gharma-kanīyasī samastam ||52||

Though they always saw Rādhā, because of being separated during the night, they all melted with affection, just as living beings troubled by summer heat are relieved in the monsoon.

iti sati carite hari-priyāyā
hari-caritaṁ śṛṇu citta varṇayāmi |
gṛha-gata-vibhave suvarṇite syād
gṛha-pati-varṇanam āśu saukhya-dāyi ||53||

O mind, I have told you something of Rādhā's pastimes. Now I will tell you something of Kṛṣṇa's pastimes. I have told you something of the glory of Kṛṣṇa's abode. Now I will give to you the blissful description of that abode's ruler.

hari-dayitatamā yadāśu talpād
dina-mukha-kṛtya-kṛte kṛteham āsīt |
harir api sa tadā tad-artham ātma-
priya-sakha-dāsa-gaṇena sevyate sma ||54||

When Kṛṣṇa's most beloved Rādhā rose from bed to perform her daily duties, Kṛṣṇa, rising for the same purpose, was served by his dear friends and servants.

sa rajani-vasanaṁ sasarja tac ca
sphuṭam iva sūcayati sma gūḍha-vṛttam |
iha ca tad idam antaraṅgam itthaṁ
piśunam itīva tadā smitaṁ suhṛdbhiḥ ||55||

When Kṛṣṇa removed his night garment, the marks of his secret amorous pastimes became visible. They were like a traitor telling his secrets. Seeing them, his servant friends smiled and laughted.

mukha-kara-caraṇaṁ hareḥ sudhautaṁ
kamala-vanāni jigāya tac ca paśya |
vrajam anu kamalālayāpi yasya
śrayati rajaḥ padayor yathātra vandī ||56||

O mind, gaze on Kṛṣṇa's carefully washed face, hands, and feet, which defeat forests of lotus flowers. Even Laksmi has come to Vraja, become a poet, and taken shelter of the dust of his feet.

bahu-vidham api tailam iṣṭa-gandhaṁ
dhṛtam abhitaḥ sa vidagdhatā-nidigdhaḥ |
surabhitam iha rādhayā tu devyā
svayam urarīkurute sma kṛṣṇa-candraḥ ||57||

Though supplied with many types of pleasantly scented oils, Kṛṣṇa-candra, expert in *rasa*, accepted oil made fragrant by Rādhā's touch.

tad aghajiti sutailam ādadāne
samajani pūṣitatā na tat tu citram |
prathamam api sa tan mudābhijighrann
agamad amūdṛśatāṁ tad eva citram ||58||

When Kṛṣṇa accepted the oil, it is not surprising that he was nourished. What is surprising is that just on smelling that oil in joy, he was nourished with *prema*.

sa śuci-surabhiṇā jalena siktaṁ
sva-vapur akārayad īdṛśaṁ vidhātum |

ahaha śṛṇu manas tad eva tat tad
guṇa-mahasā samabhūd atīva-sāndram ||59||

With scented water Kṛṣṇa then washed his own limbs. O mind, please hear about the great splendor of Kṛṣṇa, the abode of all virtues.

hari-tanum anu mārjanaṁ vidhitsan
mṛdur iyam ity adhigatya kampate sma |
jala-guru-vasanaṁ visarjayaṁs tad-
dvayam aparaṁ sa dadhat praphullati sma ||60||

After massaging Kṛṣṇa, the servant, seeing how tender and soft his body became, began to tremble. Blossoming with happiness, he removed Kṛṣṇa's wet cloth and dressed him in two dry garments.

kanaka-nibha-paṭa-dvayaṁ paṭīyān
paridadhad ambuda-rocir upta-keśaḥ |
satilaka-laghu-bhūṣaṇaḥ svakāntyā
tri-jagati kānti-dayā sakhīn didhinva ||61||

The expert servant placed two garments splendid like gold on the monsoon-cloud limbs of Kṛṣṇa. Splendid, decorated with *tilaka* and charming ornaments, and his hair expertly tied, Kṛṣṇa delighted his friends and the three worlds with his effulgence.

harir atha kanakāsane niviśya
vyaracayad ācamanaṁ yathā nidiṣṭam |
paridadhad upavītam anyad āsīj
japam anu sandadhad apy adīpi tatra ||62||

Sitting on a golden seat, Kṛṣṇa performed *ācamana*, accepted a new sacred thread, and chanted mantras, shining with great splendor.

yadu-puram anu yat pradhāna-bhāvaṁ
harir akaroj janake 'pi vidyamāne |
tad-ucitam ucitaṁ tu nātra yasmāt
pitṛ-sutatāgata-tāratamyam asti ||63||

In Dvārakā, Kṛṣṇa performed the rituals in the presence of Vasudeva, but in Vraja he was not required to do them, since there was a difference in the relationship between father and son in the two places.

vraja-pati-mithunaṁ sadāpi bālyaṁ
harim anucintayad evam āha nityam |
vayam iha sukṛtāni yāni kurmaḥ
pratinidhayas tava tatra na sva-tantrāḥ ||64||

It has been stated that the parents in Vraja always think of Kṛṣṇa as their small child. They say, "In all the pious acts that we undertake, we are your representatives. We are not independent of you."

iti harir iha nātidharma-karmāṇy
uṣasi karoti pituḥ pramodakārī |
api tu tad-anumodanānukūlāṁ
bhavika-kṛtiṁ vidadhāti mātur agre ||65||

To please his parents in Vraja, he did not perform too much of the morning rituals. He performed actions favored by his father in front of his mother.

harir atha calati sma mātṛ-pārśvam
saha sakhibhir dhvanayan bhūṣaṇāni |
sa tad avakalayan vadhū-nikāyaḥ
sapadi sasāra rahasya-pāka-dhāma ||66||

His ornaments jingling, Kṛṣṇa went to his mother with his friends. Seeing this, the women went quickly to the kitchen.

atha hari-jananī hariṁ nirīkṣya
vraja-mahilābhir iyāya tasya pārśvam |
sutam anugamanaṁ vyaloki dhenoḥ
samam anayā natarāṁ gavāṁ parāsām||67||

Seeing Kṛṣṇa, Yaśodā went to him with the other women of Vraja. She cannot be compared to other women, just as a cow seeing its calf approach cannot be compared to other cows.

padam anu patanaṁ bhaven na tasyāḥ
savidha-juṣā hariṇā drutaṁ milantyāḥ

iti harir avanamya dūra-deśāc
ciram iva tadvad atiṣṭhad iṣṭa-bhaktiḥ ||68||

She could not quickly meet with Kṛṣṇa who was near, because she could not move her feet. Thus, Kṛṣṇa offered respects from afar. With devotion to Yaśodā he remained bowing down for a long time.

drutam atha jananī tam etya putraṁ
drutam udanīnayad āgrahaṁ dadhānā |
tad anu ca suciraṁ prasajya mūrdhni
sravad-udakākṣi-yugaṁ tam āluloke ||69||

Then Yaśodā ran to her son, embraced him, smelled his head for a long time, and gazed at Kṛṣṇa with tear-filled eyes.

harir avakalayan sa-rohiṇīkā
vraja-mahilā jananī-samāna-bhāvāḥ |
tad-anuguṇaka-bhakti-bhāg amūṣāṁ
namana-kṛd asra-jalena sicyate sma ||70||

Seeing Rohiṇī and the other women of Vraja, who all had love for him like Yaśodā, Kṛṣṇa respectfully bowed before them, and they sprinkled him with the tears from their eyes.

atha bala-valitāḥ pare sakhāyaḥ
saha-madhu-maṅgalakāḥ samāgatās te |
yad ajitam abhajaṁs tad ahni citraṁ
vidhum anuṣajya subha-grahā virejuḥ ||71||

Then Balarāma, Madhumaṅgala, and other friends came and greeted Kṛṣṇa. They were like a sun and many auspicious planets such as moon, wonderfully shining in the daytime.

atha punar upaveśam āgatās te
hari-bala-mātṛ-mukhāḥ sukhād aśeṣāḥ |
hari-bala-valitā yathāsvam āsann
adhi vividhāsanam udyad-asra-netrāḥ ||72||

Then Kṛṣṇa, Balarāma, Yaśodā, and the others all happily sat down. The friends of Kṛṣṇa and Balarāma sat on individual seats while tears flowed from their eyes.

atha puru-guru-dāra-lambhitāśīr
baṭu-sahitāḥ pratipadya vipra-bhāryāḥ |
valayita-sakalaḥ sa-rāma-kṛṣṇaḥ
praṇamana-saṅgatam unnaman didhinva ||73||

Accompanied by their sons, the noble wives of *brāhmaṇas* gave their blessings. Kṛṣṇa and Balarāma along with their friends, offering respects, pleased them.

dvija-kula-mahilā baṭu-pradhānā
dina-dinam āśiṣam adbhutāṁ dadānāḥ |
tad-udayam api śaśvad īkṣamāṇā
vidadhati sākṣata-lāja-puṣpa-vṛṣṭim ||74||

Day after day the *brāhmaṇa* women and their sons came, blessed Kṛṣṇa, gazed on him, and showered him with fried rice and flowers.

harir atha kapilāḥ sa-navya-vatsā
rajata-khura-prakarāḥ suvarṇa-śṛṅgāḥ |
vividha-maṇi-bhūṣaṇāḥ samarcya
dvija-baṭu-sād akarod vidhāna-yuktam ||75||

After worshipping the cows and calves, who all had silver hooves, gold horns, and many jewel ornaments, Kṛṣṇa gave them in charity to the *brāhmaṇa* boys.

dhṛta-maṇi-navakaṁ suvarṇa-pātraṁ
ghṛta-paripūrita-bhūri-kānti-madhyam |
paricita-mukha-bimba-bimbam īśas
tithi-gaṇakāya dideśa deśa-rūpam ||76||

In a proper way, Kṛṣṇa gave to the astrologers and other guests golden plates, shining like a ghee and filled with the nine kinds of jewels, plates which reflected Kṛṣṇa's face.

dvija-kulaja-satīr baṭūṁś ca kṛṣṇaḥ
praṇamana-pūrvakam īpsayābhivandya |
madhuratara-girā visṛjya dhāmne
nija-jananī-ruci-maṅgalaṁ pupoṣa ||77||

Then Kṛṣṇa bowed down before the noble *brāhmaṇa* women and their sons, praised them with the sweetest of words, and fulfilled their desires. In this way He

brought happiness and auspiciousness to his mother.

janayitṛ-jananī-svasṝḥ pitṛvyā-
dika-vanitāś ca vadhū-sutāvimiśrāḥ |
anunaya-vinaya-praṇāma-pūjā-
dibhir upaveśatayā harir didhinva ||78||

Then Kṛṣṇa pleased maternal and paternal aunts along with their daughters by bowing down humbly, worshipping them and offering them seats.

iti purukṛta-maṅgalaḥ sa kṛṣṇaḥ
svaka-gṛha-nirmita-tat-kṛtir balaś ca |
sakhi-citam ucita-pradeśam añcann
aśana-vidhiṁ vidhinā vidhitsati sma ||79||

Completed his auspicious morning duties, Kṛṣṇa took Balarāma and his friends to the breakfast room. Now He wished to eat.

asita-kuṭila-keśa-veśa-bhaṅgī-
jana-jana-lobhana-śobhayā manojñam |
nirupama-vadanaṁ sa-nīla-śubhra-
cchavi-savilāsa-sa-śoṇa-koṇa-netram ||80||

O mind, please meditate on Kṛṣṇa and Balarāma, who are gracefully decorated with curly locks of hair, whose faces are peerless, who are splendidly fair and dark, the corners of whose playful eyes are reddish,

alaka-vitata-bhāla-maṇḍi-puṇḍraṁ
pṛthutara-nīrada-muktaṁ mukta-nāsam |
maṇigaṇamaya-kuṇḍala-prabhābhiḥ
śavalita-gaṇḍa-rucātiroci-tuṇḍam ||81||

…whose foreheads are decorated with *tilaka* and curly locks of hair, whose noses are decorated with great pearls, whose cheeks are splendid with jewel earrings,

gala-valaya-vibhūṣaṇātiramyaṁ
maṇi-sara-madhya-nibaddha-ratna-varyam |
valaya-vilasad-ūrmikāṅgadānāṁ
cchavi-calad-ūrmi-bhuja-dvayāticāru ||82||

...who are charming with jewel necklaces, whose handsome arms, decorated with jewel bracelets, armlets and rings, are flooded with waves of splendor,

nṛharivad-avalagna-lagna-kāñcī-
stavaka-calāñcala-cañcad-aṁsu-jālam |
kanaka-ghanajid-antarāṁśukāṁśa-
spṛśamaṇi-nūpura-kānti-pūra-pūrṇam ||83||

...who wear belts on their lion-like waists, who are decorated with hosts of flowers, who are more attractive than gold and dark monsoon cloud, who are flooded with the splendor of *cintāmaṇi*-jewel anklets,

abhimukham upaviṣṭam iṣṭapāras-
parika-nirīkṣaṇa-sakṣaṇākṣi-yugmam |
nava-ghana-ghanasāra-kānti-prada-
vapur unnata-dāsa-juṣṭa-pṛṣṭam ||84||

...who sit facing each other and glance at each other with eyes filled with festivals of happiness, whose forms are splendid like white camphor and dark clouds, whose backs are broad and graceful,

vividha-vidha-vicitra-mitra-paṅkti-
dvaya-racita-drava-tarṣi-mātṛ-harṣi |
nija-nija-vadhu-dṛśya-dṛśya-rūpaṁ
rahasi vinirmita-jāla-randhra-vṛndāt ||85||

...who pleased their mothers and the two rows of various wonderful friends with many joking words, whose handsome forms secretly seen by the young girls through the many holes of the lattice windows,

svayam api sa-miṣaṁ nirīkṣamāṇaṁ
tad-anu gavākṣa-kulaṁ kriyākulākṣam |
dina-mukham adhikṛtya bhavya-kṛtyaṁ
smara sahaja-dvayam iṣṭam iṣṭa-bhukti ||86||

...who restlessly stared at the lattice windows on some pretext, and who, having completed their morning duties, now wished to eat breakfast. O mind, please meditate on these two brothers, Kṛṣṇa and Balarāma!

bahuṣu dina-mukheṣu goṣu śīghraṁ
vrajanam iti vraja-bhūbhṛtā subhojyam |
svayam aśana-kṛtā praheyam ity apy
aśanam idaṁ laghu vaṣṭi kṛṣṇa-candraḥ ||87||

Sometimes Kṛṣṇa quickly took the cows to pasture. Thinking, "The king of Vraja will send delicious food to us," moon-like Kṛṣṇa ate only a light breakfast.

atha marica-sitā-sitāṁśu-miśraṁ
ghṛta-paramānnam adann asāv amībhiḥ |
nija-ruci-miyatā nicāyayaṁś ca
prati-kavalaṁ praśaśaṁsa kaṁsa-śatruḥ ||88||

Kṛṣṇa and his friends ate rice boiled in milk with sugar, camphor, black pepper and ghee. Showing his delight, Kṛṣṇa, enemy of Kaṁsa, praised every bite.

nava-vadhu-nihitaṁ balasya mātrā
svayam upanīya dhṛtaṁ vrajādhirājñyām |
akuruta pariveṣaṇaṁ tathā sā
lavam api nātra yathā sa hātum aiṣṭa ||89||

The food prepared by Rādhā was brought by Rohiṇī to Yaśodā. Yaśodā served it so that Kṛṣṇa could not refuse even a particle.

saparimala-jalaṁ tathā jananyor
mṛdu mṛdu jalpa-vikāśi-manda-hāsam |
anubhavad iha rāma-kṛṣṇa-yugmaṁ
kramam anu bhojana-tṛṣṇatām ahāsīt ||90||

Seeing gentle smiles and hearing the soft words of Yaśodā and Rohiṇī, Kṛṣṇa and Balarāma drank scented water served by their mothers, and gradually lost their hunger.

punar api jananī dvayī śiśūnām
aśana-rasaṁ vyatihāsanāt pupoṣa |
harir atha ca gavāvanāya khelā-
vana-gamanāya ca taṁ kramāt tatāra ||91||

Speaking joking words, the two mothers encouraged the boys to continue eating. Kṛṣṇa gradually ended his breakfast and prepared to go to the forest for playing and herding the cows.

parimala-jala-dhauta-vaktra-bimbā
nava-haricandana-cāru-carcitāṅgāḥ |
khapura-phani-dalī-puṭībhir ete
surabhita-rañjitam ūhur āsya-madhyam ||92||

Kṛṣṇa and his friends washed their mouths with scented water, anointed their limbs with fresh sandal paste, and made their mouths fragrant with betelnut.

vraja-nṛpati-bhṛti-bhuk-kumāra-vṛnda
arpita-mahar-ābharaṇāñci-kañcukādi |
suta-tanum anu sā virājayantī
jana-nayanāny akarod virājitāni ||93||

Dressing Kṛṣṇa in the charming garments and valuable ornaments brought by Nanda's young servants, Mother Yaśodā made her son very splendid in the eyes of the people.

tam asita-maṇi-kānti-deha-kānti-
snapita-suvarṇaja-varṇa-kānta-vastram |
sva-viracita-vibhūṣaṇaṁ nirīkṣya
stana-nayanād amṛtāny avoḍha mātā ||94||

Seeing Kṛṣṇa decorated in beautiful golden cloth bathed in the effulgence of his sapphire colored body, Mother Yaśodā showered nectar from her breasts and eyes.

maṇi-ruci-muralī-suvarṇa-yaṣṭi-
pravara-śikhaṇḍaka-śobhayā tu kṛṣṇaḥ |
asukhayad avarodha-loka-dṛṣṭiṁ
sukhayitum ittham iyeṣa sabhya-dṛṣṭim ||95||

Kṛṣṇa gave joy to the eyes of the people within the inner chambers by the beauty of his excellent peacock feather, golden stick, and the jewelled flute. Then he desired to give happiness to the eyes of all the inhabitants of Vraja.

harim anu kathanīyam atra yad yad
balam anu tat tad avehi kintu yogyam |
hari-bala-jananī-yugaṁ ca tulyaṁ
parikalaya priyatā hi tatra tulyā ||96||

Whatever could be said about Kṛṣṇa could also be said about Balarāma. Yaśodā and Rohiṇī are equals. Look! The love they bear for their sons is the same.

dina-dinam anu sā vanāya gantuṁ
kṛta-manasas tanayasya maṅgalāya |
sajala-kalasa-dīpa-sāram ārāt-
rika-mukha-maṅgala-vastu vistṛṇoti ||97||

Every day as Kṛṣṇa was about to go to the forest, Mother Yaśodā would make offerings of a full water pot and a lamp, perform *ārātrika*, and many other auspicious rituals for his safety.

atha calitu-manāḥ sva-mātur ārād
aracayad añjalim acyutaḥ praṇamya |
iyam avamṛśatī kareṇa cāmūṁ
stana-nayanāmṛta-sārdram āha cedam ||98||

In his heart eager to depart for the forest, Kṛṣṇa approached his mother and with folded hands bowed before her. Touching him with her hand, with nectar flowing from her breasts and eyes, Yaśodā said:

vayam api bhavatā samaṁ prayāmaḥ
kṛta-pacanaṁ drutam uṣṇam arpayāmaḥ |
pariṇata-vayasaś cirād abhūma
prathayasi lajjitam atra kiṁ nu vatsa ||99||

“I will go to the forest with you. I will cook your lunch and give it to you while it is still hot. Child, I am mature and wise. Why are you embarrassed?”

yadi vadati bhavān sva-dhāmni kā syād
avasaram āvakayos tadā vidadhyām |
gṛham aham ahani kva cādhivatsyāmy
atha balasūr api vatsyati kva cāpi ||100||

“If you say, ‘Who will take care of the house?’, Then I say one day Rohiṇī will go

with you and I will stay home, and the next day I will go and Rohiṇī will stay home."

katham iva vadasi tvam etad evaṁ
gṛha-kṛti-ruddhatim āpsyatīti vatsa |
tava vana-gamane punas tad etat
kim api na sidhyati pṛcchyatām idaṁ ca ||101||

"Child, why do you say I should stay at home bound up by household duties? Why should I not go with you to the forest? Ask the others what they think."

ahar ahar ayatāṁ vanāni vatsaḥ
sva-sadana-vāsa-sukhaṁ tyajāva nāvām |
iti mati pitarāv amū na śaṅkāṁ
na ca hriyam atra labhāvahe tanūja ||102||

"Day after day our son goes to the forest and we, his parents, cannot leave this house. Child, thinking in this way, we two do not have fear or shame!"

iti sa tu jananīritaṁ niśamya
smita-valitaṁ dhṛta-bāṣpam ālalāpa |
dvivida-ripur api praṇamra-mūrdhnā
mṛdu tad-anūditam antarā cacāra ||103||

Hearing his mother's words, Kṛṣṇa smiled with tearful eyes, and his brother Balarāma bowed his head thoughtfully. Then Kṛṣṇa gently said:

janani yadi pitā tathā ca mātā
pariṇamati sma śiśur babhūva yogyaḥ |
śiśur ayam ubhayatra tatra rājany-
ati yadi tarhi vibhāti suṣṭhu yogyaḥ ||104||

"O mother, if parents become young and fit again, then this would be a good arrangement. It is right for the young to stay both at home and in the forest."

vanam anu dhavalāvanāya mādṛk
yad aṭati tan-miṣa-siddhim amba viddhi |
sukha-viharaṇam eva tatra sārddhaṁ
sakhibhir amībhir anukṣaṇaṁ bibharti ||105||

“O mother, please know that herding the cows is only the pretext we use to go to the forest. The truth is that we go to the forest to play with our friends.”

vipinam anu vihāpitaṁ bhavatyo
janani catur-vidham anna-jātam admaḥ |
amṛta-jayi-phalāni yena vanyāny
abhirucim attum ayāma tatra bhūri ||106||

“O mother, we happily eat the four kinds of food you send to us in the forest. We also go there to eat the forest-fruits sweeter than nectar.”

vraja-ripu-kula-mūlam āśu hantuṁ
punar agamaṁ punar āgamaṁ vrajaṁ ca |
ajani ca jagatām adṛśya eṣa
sphuratu kathaṁ bata mātar atra bhītiḥ ||107||

“I go to the forest to kill Vraja’s enemies. Then I come back to the village of Vraja. No one sees that I kill them. O mother, why should you be afraid?”

ahaha bata gavāṁ kulaṁ samastaṁ
mama pathi tiṣṭhati mad-gatiṁ pratīkṣya |
mayi gatavati śaṣpam atti caivaṁ
hṛdi mama dhīra-daśām aśāśyate sma ||108||

“Ah! All the cows stand on my path and wait for my coming. When I come, they eat grass. Their present condition troubles my heart.”

atha hari-jananīṁ purandhri-mānyā-
tatir avadad dhṛta-nīra-vṛṣṭi-dṛṣṭi |
bhavikam anu manuṣva nitya-kṛtyaṁ
bhavati tad eva gatiḥ parāvarā ca ||109||

Then the noble women of the village, with tears in their eyes, said to Hari’s mother, “It is most auspicious that Kṛṣṇa performs his daily duties of herding cows. This is the best activity for a cowherd and the goal of our life.”

tanujam anu purandhribhiḥ śubhāśīr
vratatir akāri tataḥ svayaṁ tu mātā |
vidhṛta-karatayāṅganāya sāsrāpy
amum avatārayati sma manda-mandam ||110||

Then the noble women gave many blessings to Kṛṣṇa. Mother Yaśodā hugged him and very gently let him go.

spṛśati diśati vāñchati prayāti
praṇayati mandati nandati bravīti |
iti bahu-vidha-lālanāṁ dadhānā
sutam anu sā jananī na tṛptim āpa ||111||

Mother Yaśodā touched her son, instruct him, yearned after him, approached him, became stunned with love for him, and became happy in his company. Taking care of him in various ways, she could never be fully satisfied.

atha guru-vanitā-gaṇena mātrāpy
anusaraṇād avarodha-setum āptaḥ |
praṇaya-visara-bandhatas tu dāmo-
dara-padavīṁ punar eṣa śaśvad āpa ||112||

Kṛṣṇa's mother and the noble women of Vraja followed him as he left the palace. Thus Yaśodā tied him again with ropes of love.

atha hari-gamane krameṇa siddhe
hari-jananī nija-geham eva gatvā |
gṛha-kṛti-kalanān ninaya kālaṁ
vṛṣa-ravijā caritāni tu smarāmi ||113||

When Kṛṣṇa departed, Mother Yaśodā returned to the palace and passed the day engaged in her household duties. Now I will meditate on the pastimes of Rādhā.

yad-avadhi harir eti mātṛ-pārśvaṁ
tad-avadhi sā ca parāś ca jāla-randhrāt |
harim avakalayanti yatra sarvā
muhur api moham ayanti saṁharanti ||114||

From the time that Kṛṣṇa was at his mother's side to the time that he left for the forest, Rādhā and her friends gazed at Kṛṣṇa through the lattice windows. Again and again they were overcome with love for him and again and again they tried to hide the symptoms of their love.

yad anupadam iyaṁ tad-ārya-
patnyāṁ dayita-kṛte vinidhāya divyam annam |

sukham anubhavati sma tat tu māṁ ca
kṣipati sudhā-jaladhāv aho kva yāmi ||115||

Approaching noble Yaśodā, and becoming busy in cooking divine food for her beloved, Rādhā became filled with happiness. Her pastimes throw me into an ocean of nectar. Ah! How can I swim in that ocean?

tad-aśanam anu yad vihāsa-jalpaṁ
hari-kṛtam anvadhita sva-karṇa-yugmam |
smita-nayana-yugaṁ tathā nijālīḥ
prati tad idaṁ mama cittam āvṛṇoti ||116||

While Kṛṣṇa ate, Rādhā listened to Kṛṣṇa's joking words, and with smiling eyes glanced at her friends. These pastimes fill my mind.

harir ahaha tadā vanaṁ prayātuṁ
nija-tanum āstṛta divya-vastra-lakṣmyā |
iyam asahana-mānasā sapatnyām
iva nidadhe sakaṭākṣam akṣi tasyām ||117||

Ah! As Kṛṣṇa left for the forest, he covered his body with the beauty of his divine garments. At this time, Rādhā, filled with jealousy, cast sidelong glances at Kṛṣṇa, thinking his cloth was her rival.

sa vipina-gataye yadāpy udasthād
adhita dhṛtiṁ nahi tarhi khañjanākṣī |
vapur iva jahatā sva-cetasā taṁ
prasajati sā sma vanāya nirgamāya ||118||

As Kṛṣṇa was going to the forest, the *khañjana* birds of Rādhā's eyes yearned to leave her body and fly with Kṛṣṇa to the forest.

sarasija-dṛg athāṅgane 'vatīrṇaḥ
smitam amṛtaṁ vicakāra yarhi dikṣu |
iyam atula-ruciḥ sakhīṣu guptā
sva-nayanam añjalim ācacāra tarhi ||119||

When lotus-eyed Kṛṣṇa, descending to the courtyard and cast his sweet smiles in all directions, peerlessly splendid Rādhā, hidden among her friends, made her eyes worship him with folded hands.

murajiti nirite varāvarodhād
guru-vanitāsu nivṛtya cāgatāsu |
iyam atha lalitādibhiḥ sva-gehaṁ
prati gamitāgamayat klamena kālam ||120||

When Kṛṣṇa left the palace, Rādhā stayed with the elder women. Then Rādhā with her friends headed by Lalitā returned home and passed the time with great difficulty.

prathamam ajitam īkṣate gavākṣāt
tad anu ca varṇayati priyābhir eṣā |
iha muhur api tarṣa-dharṣam asyāḥ
puru dadhad akṣi-yugaṁ na śāntim eti ||121||

First, Rādhā gazed at Kṛṣṇa from the window. Then she described him to her friends. She was overcome with yearnings, and her eyes could find no peace.

sṛjati hari-kṛte sa-hāra-mālyādy-
atulam iyaṁ nija-saṅginī-sahāyā |
hari-guṇa-gaṇa-gānaṁ apy apūrvaṁ
mṛdu vidadhāti tathāpi naiti śāntim ||122||

Assisted by her friends, Rādhā made incomparable necklaces and garlands for Kṛṣṇa. Although she spent the time singing wonderful sweet songs about Kṛṣṇa's glories, she could find no peace.

mṛga-mada-tilakā sa-nīlaratna-
śruti-yugalābharaṇā ghanābha-vastrā |
hari-vasana-sanābhi-kānti-veṣā
svaka-rati-dīpanatāṁ svayaṁ jagāma ||123||

She was decorated with musk *tilaka*, sapphire earrings, and garments dark like a monsoon cloud. Her complexion was splendid like Kṛṣṇa's yellow garments, and she burned with love for him.

jagur iha hari-rāgi-rādhikāyāś
caritam anūtanam ālayaḥ prasajya |
svayam iyam api tatra tāsu kasyāś
cid api jagāv anurāgi-pūrva-rāgam ||124||

Rādhā and her friends sang about Kṛṣṇa, the abode of ever-fresh pastimes, in the mood of *pūrva-rāga*, and with deep affection for him.

murajiti jananī-gṛhāt prayāte
vanam anu varṣa-varān susakhya-digdhān |
avasaram anu veṣa-bhaṅgi-bhāṣā-
diṣu vadhu-puṁs-tulitān dideśa su-bhrūḥ ||125||

When Kṛṣṇa left his mother's palace and went to the forest, beautiful-eyebrowed Rādhā gave instructions to the servants, anointed with friendship for her:

pratinidhi-tanavaḥ stha yūyam asmā
kam iti nija-prabhuṇā samaṁ prayāta |
prabhum api tam upetya mad-vidhārhaṁ
paricaraṇaṁ kuruta vyatiprasajya ||126 ||

"Please go to our master, Kṛṣṇa, and worship his lotus feet for us. You will be our representatives."

muhur atha ca bhavādṛg eka ekaḥ
sucaritam asya nirīkṣya naḥ sametu |
iti tad anumataḥ sa sa-kramāt taṁ
muhur anubhūya jagāda tām upetya ||127||

"Go to Kṛṣṇa, see his beautiful pastimes, and then return to us."

One of the servants saw Kṛṣṇa, returned, and said to Rādhā:

atha harir agamat pituḥ sabhāyāṁ
divija-gaṇa-stuta-bhāva-bhāvitāyām |
paśupati-paripūjya-pāśupatya-
vraja-jana-bhāskāra-bhāsitāmbarāyām ||128||

"Kṛṣṇa went to his father's assembly hall, which is praised by the residents of the heavenly planets, which is a great sky lit by the suns of Vraja's cowherd people who are worshiped by Lord Siva himself,

dvija-kala-kala-poṣa-veda-ghoṣa-
prakaraja-maṅgala-saṅgatiṁ vrajantyām |

diśi diśi kavi-sūta-māgadhādi-
prakara-rava-stava-vistaraṁ bhajantyām ||129||

...where every direction is filled with auspicious sounds of *brāhmaṇas* melodiously reciting the Vedas, and many poets, bards and panegyrists reciting prayers,

bharata-vivṛta-gīta-vādya-nṛtya-
pracaya-bhidādi-vidāṁ mudāṁ dharaṇyām |
nija-pitṛ-kula-mātṛ-vaṁśa-tat-tad-
vivahana-puṇya-yujāṁ pramodakhanyām ||130||

...where there is great happiness created by singers, dancers and musicians learned in the arts taught by Bharata Muni, and where there are many relatives on Kṛṣṇa's father's and mother's side.

bala-sakhi-sahitaḥ sa sarva-cakṣus-
tatiṣu vavarṣa sudhām ivāṅga-kāntim |
jaya-jaya-jaya-kāra-vāra-sāraḥ
samajani yena tadānaśe jagac ca ||131||

Accompanied by Balarāma, Kṛṣṇa flooded all eyes with the nectar of his shining beauty, and all the worlds became filled with sounds of "Jaya! Jaya! Jaya!"

api vara-guravas tam āśu dṛṣṭvā
nija-nija-pīṭha-varād upetavantaḥ |
jala-nidhim iva rāgitā-nadī tān
prasabham amuṁ vahatīti tac ca yuktam ||132||

When Kṛṣṇa entered, the elders rose from their excellent seats, and became like a great river of love flowing to the ocean of Kṛṣṇa.

kramam anu sa gurūn varān anaṁsīd
yugapad atha praṇanāma kāṁścid anyān |
samagamad aparān natān bhujābhyāṁ
kara-kamalena tathā dṛśā parāṁs tu ||133||

Kṛṣṇa bowed down to everyone together and everyone individually, one by one. With his lotus hands and with many glances, he embraced everyone.

vrajam anu paramāvarādi-bhedād
avaratayā yad api sphuranti lokāḥ |
tada pi vidhir ajalpad atra mitraṁ
padam iti hārdam amuṣya vakti suṣṭhu ||134||

Although the people of Vraja humbly think themselves lowly and unqualified, even Lord Brahmā praised them, saying they were the friends of Kṛṣṇa.[71]

harir asita-maṇi-praveka-mūrtir
lasati balaḥ pṛthu-pūrti-hīra-mūrtiḥ |
nija-nidhir iti puṇya-jāta-labdhaḥ
svayam iti sa-kramam ākali vrajena ||135 ||

Because in the past they performed many pious deeds, the people of Vraja are now able to gaze on the excellent blue sapphire that is Kṛṣṇa and the huge, perfect diamond that is Balarāma.

vraja-nṛ-patir atha sva-bāṣpa-nīra-
sthagita-galaḥ kṣamate sma nāpi vaktum |
tad api harir avetya tasya hṛdyaṁ
smita-nayanāmbu-vṛtām uvāca vācam ||136 ||

His throat choked with tears, Vraja's King Nanda could not speak. Understanding his heart, Kṛṣṇa, his own smiling eyes also filled with tears, said:

ayi pitṛ caraṇā na cāsti kiñcid
vraja-vipine bhaya-daṁ purāvad atra |
svayam api dhavalā vanād upeyus
tad api vayaṁ khalu khelituṁ vrajāmaḥ || 137||

"O father, even though there is no danger in the forests of Vraja, and even though the cows graze in the forest by themselves, we boys nevertheless continue to herd the cows there. The real reason we go to the forest is so that we may play there."

tam avadad upananda-mukhya-vṛndaṁ
vraja-sadasām asavaḥ pitā tavāyam |

[71] SB 10.14.32

tvam asi tad asavas tad atra vācyaṁ
kim iva bhaven nikhilaṁ tvam eva vetsi ||138||

Headed by Upananda, the people of the assembly said to Kṛṣṇa: "Your father is the life of Vraja's people, and you are the life of Nanda. What more can be said? You know all of this."

vraja-patir atha yācakān samīkṣya
sva-suta-sukhāya punar dade bahūni |
vraja-pati-sutam aṇv amī yad āśīs-
tatim adadur na sa tatra sāmyam āpa ||139||

Seeing some beggars, King Nanda gave them abundant charity for his son's welfare and happiness. There is no equal to the blessings that they gave to Kṛṣṇa.

atha vana-gataye 'ñjaliṁ dadhāne
murajiti tad-gati-tarṣam ūhamānāḥ |
śruti-bhaṇita-śubhān dvijān anu prāg-
gati tam amī dhavalāntikāya ninyuḥ ||140||

With folded hands Kṛṣṇa begged to be allowed to go to the forest. Seeing his eagerness, and after first having the *brāhmaṇas* recite auspicious Vedic mantras, the people of Vraja brought Kṛṣṇa to the place where the cows stayed.

svayam asavidhataḥ samīkṣya dhenūr
na yayur amī prayayus tu kṛṣṇa-mukhyāḥ |
rabhasa-vaśam amūr amūṁs tu vīkṣyāt-
maja-sadṛśān samaṁ samaṁ praṇeduḥ ||141||

From far away they could see the cows. The cows did not come. Then Kṛṣṇa and the cowherd boys approached the cows. Seeing Kṛṣṇa and the boys coming, the cows, thinking them to be like their own calves, mooed and ran to them.

atha jihi jihi kārataḥ samastā
vidadhur amī dhavalā vanāya nunnāḥ |
hari-surabhim amūs tu vindamānā
harim anugamya muhur nivṛttim āpuḥ ||142||

Saying "Jihi-jihi!" the boys made the cows go to the forest. Smelling the fragrance of Kṛṣṇa, they happily walked behind.

tad api guru-gaṇe sthite haris tu
vigata-manaḥ-sthiti-sūcanāṁ cakāra |
hari-matim avabudhya bāṣpa-kaṇṭhaḥ
sa ca katham apy apasaryaṇaṁ babhāja ||143||

The elders followed behind, but Kṛṣṇa showed his anxiety at this. Understanding his heart, the elders, tears choking their throats, with difficulty turned back.

vacana-vadana-mārjanānuśikṣādy-
anugatim ujjahad apy amuṣya tātaḥ |
amum anunayanānuvṛtti-caryāṁ
na tu śithilām iva kartum īśitāsīt ||144||

Giving up following Kṛṣṇa, wiping his face and giving instructions with gentle words, Nanda could not stop worshipping him with his eyes.

katham api vinivṛtya sadma yāti
vraja-dharaṇīśitari vraje ca kṛtsne |
harim anu vinivṛtya dṛṣṭir asmān
na vighaṭituṁ ghaṭate sma tasya tasya ||145||

When Nanda and all the people of Vraja with difficulty turned and went home, they could not stop looking at Kṛṣṇa.

murajid atha viśan vanāntarālaṁ
guru-kula-sannati-kṛd vidūrato 'pi |
gurubhir atitarāṁ tadā sadāśīs-
tatibhir apuṣyata tuṣyad akṣi-lakṣmi ||146||

Kṛṣṇa, the treasure of their eyes, was pleased with the blessings of the elders. He bowed to them from afar, and then went deep into the forest.

atha harir aṭavīm aṭan suhṛdbhiḥ
sahaja-vareṇa ca gāḥ sthirī-vibhāvya |
abhirucita-patha-prayāṇa-yuktāḥ
samavalayan mṛdu-gāna-rīti-hūti ||147||

Wandering with his brother and friends in the forest, Kṛṣṇa gave the cows a place to rest. Then, with the sweet sounds of his flute calling the cows, Kṛṣṇa again wandered on whatever path pleased him.

atha vanam agamad balādi-saṅgaṁ
parama-sukha-pradam eṣa manyamānaḥ |
vividha-taru-latāsu kokilādi-
dvija-mṛga-saṅgītam āviśat parantu ||148||

Accompanied by Balarāma and the boys, who gave great happiness to Kṛṣṇa, he wandered in the beautiful forest, where he met many trees, vines, deer, cuckoos and many other birds.

madhupa-pika-śikhi-pradhāna-pakṣi-
plavaga-ruru-priyakādi-jantubhedān |
dhvanita-naṭakalābhir anvakurvann
ajita-balādi-mude mudā vayasyāḥ ||149||

For the pleasure of Kṛṣṇa and Balarāma, the cowherd boys happily imitated the sounds and movements of the bees, cuckoos, peacocks, birds, monkeys, deer, and other creatures.

iti bahu-vidha-khelayā mukundaṁ
sukhayati bāndhava-vṛndam etam eva |
nija-nija-vividha-svabhāvataś ca
pramadayati pratidiṣṭam iṣṭam iṣṭam ||150||

With many types of playing the boys pleased Kṛṣṇa. Each boy pleased him in his own way.

sthiratara-vara-buddhayaḥ sakhāyaḥ
saciva-caritratayā hariṁ bhajanti |
capala-mati-milad-vidūṣakārha-
prahasana-kāvya-giraḥ prahāsayanti ||151||

The very intelligent boys worshiped Kṛṣṇa by their friendly actions. With their playful behavior, clown jokes, laughter, mockery, and poetic speeches, friends made Kṛṣṇa laugh.

ṛjutama-carita-prayukta-yukta-
sthiti-gati-rīti-samāḥ sabhājayanti |
prati muhur api vāmatāyamāna-
sva-cara-cita-jalpa-kalā vikalpayanti ||152||

The boys served Krishna with their simple-minded behavior and suitable activities. They always delighted him with their sometimes contradictory and stubborn character, pride, their movements and gestures, and various skillful conversations.

atula-kulaja-śīla-mīlad-ugra-
prakṛtika-gīr-mṛdulāḥ sadārdrayanti |
giri-giri ca vitaṇḍayāti-caṇḍa-
prabha-racana-prabhavo vicitrayanti ||153||

Speaking sweet words and displaying good and noble character, they made Kṛṣṇa melt with fraternal love. Sometimes, expertly propounding strong logical arguments in long-winded mock debates, they astonished Kṛṣṇa.

iti nikhila-gaṇā vicitra-tat-tad
guṇa-guṇita-praṇaya-prakarṣa-cittāḥ |
bahu-vidha-vidhayaḥ pare pare te
sukha-dam amuṁ satataṁ sukhāpayanti ||154||

With their hearts filled with love and many wonderful virtues, again and again, and in many different ways, the boys pleased Kṛṣṇa, who gives joy to all living beings.

kvacid api divase sametya govar-
dhanam iha mānasa-saṁjñitāṁ ca gaṅgām |
ravi-duhitaram atra cāhni līlāḥ
sthala-jala-gā vidadhe tvadīya-kāntaḥ ||155||

On some days your beloved Kṛṣṇa goes to the Mānasa-gaṅgā on Govardhana Hill, and on other days he enjoys pastimes on the shore or in the water of the Yamunā.

kvacana ca sakhībhiḥ sameti bhāṇḍī-
rakam adhiyojanam asti yaḥ prasajya |
sthala-vana-yamunādi kelim asmin
vividha-vidhaṁ vidadhāti kṛṣṇa-candraḥ ||156||

Sometimes Kṛṣṇa and his friends go to Bhāṇḍīra tree, which extends for a one *yojana*, and sometimes they enjoy pastimes in other forests, by the Yamunā, or in other places.

ayi tava dayitaḥ kalena veṇoś
calayati deva-gaṇāṁs tathā pataṅgān |
idam api ghaṭatāṁ parantu citraṁ
sa hi dhunute nirasūn acetanāṁś ca ||157||

With the sweet music of his flute, your beloved makes the demigods and the birds tremble. Even more wonderful, he makes the unconscious beings and the lifeless objects tremble also!

hvayati ca dhavalā-janāya yarhi
tvad adhipatir madhureṇa śabditena |
jalam api karakāyamāṇam āsāṁ
mṛdu mṛdu carvaṇayā rasaṁ bibharti ||158||

If by sounding his flute your master, Kṛṣṇa, calls the cows to the water, the sweet flute-sound makes the cows stunned with ecstasy, and they stand motionless with half-chewed grass in their mouths. The flute-sound even makes the water become hard like stone!

nirudaka-giri-sānugāḥ kadācid
bahu-dhavalāḥ śavalās tṛṣā nirīkṣya |
dhvanayati muralīṁ patis tavāsmād
dharaṇi-dhara-dravatā hi tāḥ piparti ||159||

Seeing that on a hill with no streams or lakes the cows have become thirsty, Kṛṣṇa plays his flute, and this music makes the hill melt in ecstasy, providing water for his cows.

kalayati yamunādi-saṁjñayā tāḥ
śuṣira-kalāśritayā sa eṣa dhenūḥ |
iha nija-nija-nāma-buddhi-nadyaḥ
kim ayur amuṁ kim u vā kalāntakṛṣṭi ||160||

Kṛṣṇa calls his cows by playing their names, such as "Yamunā", on his flute. Do they come to him because they recognize their names? Or the cows merely attracted by the sweet sound of his flute?

kvacana ca divase nidāgha-mādhyā-
hnika-samaye vigatāvṛṭi-pradeśe |

dadhad atha muralī-kalaṁ payodāṁś
cyuta-salilān vidadhāti goṣu goṣu ||161||

One time, at midday, in the summer, in a place without any shade, Kṛṣṇa played his flute and provided clouds that gently sprinkled water on the cows.

kvacana ca divase sa sārdra-cittaḥ
kalayati veṇu-kalaṁ tathā yathānu |
dravati giri-gaṇe padāṅka-mudrā
jahati śilā na kadāpi tatra teṣām ||162||

One day Kṛṣṇa, whose heart is always melting with love, played his flute. That music made the hills melt, and boys and cows left their footprints in a softened stone there.

racayati muralīṁ kadāpi nāvaṁ
sariti paśūn paśupāṁś ca tārayan saḥ |
madhura-kalatayā yadā tu tasyā
ghaṭayati tāṁ kaṭhināṁ kutūhalena ||163||

Sometimes he turns his flute into a boat and ferries the cows and cowherd boys across a river. The sweet flute-music makes the joyful river become solid, and then the cows and gopas walk to the other side.

kvacid api kavayaḥ śilā-dravādyaṁ
bata kavayanti kavi-pracāra-vṛttyā |
dadhati sarasatāṁ ca tatra vijñā harim
anu tat tu nijaṁ kim atra varṇyam ||164||

Sometimes poets glorify this pastime of the melting stones and other pastimes like it. In this way the readers of sweet poetry become aware of Kṛṣṇa's activities. Still, how is it possible to say everything about Kṛṣṇa's pastimes?

sakhi-vṛṣa-mahiṣān mudā yudhā tān
valayati saṁvalate ca tatra tatra |
kva ca vijaya-parājayāv abhīkṣya
prahasitam añcati yuṣmadīya-kāntaḥ ||165||

Sometimes your beloved arranges for sporting fights, or between his friends, or between the bulls or the buffaloes. One fighter defeats the other. Seeing the

victory and the defeat, Kṛṣṇa smiles and laughts.

kvacana ca racanāñci-vastra-yugmaṁ
kvaca sakirīṭam sakuñcakāntarīyam |
kvaca naṭa-ruci-bhṛt-paṭaṁ kvacāpi
pravalita-malla-tulaṁ sa vaṣṭi veṣam ||166||

Sometimes Kṛṣṇa likes to wear colorful garments, and sometimes he likes a crown and royal upper and lower cloth. Sometimes he likes the garments of a dancer, and sometimes a wrestler's dress.

kvacid api vidadhāti mallalīlāṁ
kvacid api nṛtyakalāṁ suhṛdbhir eṣaḥ |
dvayam api bhidayā mṛśāmi nedaṁ
gatir aticitratamā samā dvaye 'pi ||167||

Sometimes Kṛṣṇa enjoys wrestling pastimes, and sometimes he gracefully dances with his friends. I do not think these two pastimes are different. They are both wonderfully charming.

hariṇa-viharaṇaṁ satuṇḍa-yuddhaṁ
nayana-nimīlan-śāli-narma-gāliḥ |
iti bahu-vidha-khelanāpta-velaṁ
svam aśanam apy aniśaṁ visasmarus te ||168||

They would fight with horns like deer, play games of closing their eyes, and hurl joking insults at each other. After they had played many games they would stop, eat lunch, and, for a moment, forget about playing.

atha bahu-vihṛtiṁ vicitra-caryāṁ
sa racitavān sakhibhiḥ sukhaṁ niṣaṇṇaḥ |
śayanam anugataś ca vījanādyaiḥ
paricaritaḥ sukham eti tad dadāti ||169||

Kṛṣṇa has arranged many wonderful games. Tired after playing with his friends, he enjoyed a nap. The boys fanned Kṛṣṇa and served him in many ways. He was happy, and made the boys happy."

iti hari-carite tu tena tena
śravasi cite muralī-ninād-ramye |

sapadi tad avadhānam ādadhānā
muhur abhajanta daśām amūm amūś ca ||170||

As these pastimes of Kṛṣṇa entered their ears, Rādhā and her friends could hear the sound of Kṛṣṇa's flute. Again and again they heard that music.

adhi-hari-murali-sva-pūrva-rāga-
sphuraṇa-daśā-vaśā-purāvad īhaḥ |
vṛṣa-ravi-tanayā-mukhāḥ su-duḥkhās
tad-amilanān mumuhur muhur muhuś ca ||171||

Hearing the flute sounds, they were overwhelmed with *pūrva-rāga*. Rādhā and her friends, suffering greatly, were bewildered again and again.

iti sati sacivāyamāna-rāmā
jagadur aho katham atra vihvalāḥ stha? |
vraja-nṛpa-gṛhiṇī-nideśa-varyaṁ
katham atha vismṛtam ārtibhiḥ kurudhve ||172||

Then some women said: "Why are we so disturbed? Why, in our suffering, have we forgotten Yaśodā's request to us?"

adiśata sadayā hareḥ prasūr yad
dvivida-ripor api sā vidhāya yuktim |
tad anusarata kānta-rāga-śānta-
smṛti-tatayas tad upāyam ātanudhvam ||173||

"Merciful Yaśodā and Rohiṇī gave us the way to fulfill our desires. We should follow it."

prathamam aśanam īśituḥ prabhāte
sphuṭam aparaṁ pratibhāti sārdha-yāme |
avaram api turīyayām ālambhe
param atha rātri-mukhe vyatīta-mātre ||174||

"First time Kṛṣṇa eats early in the morning. He eats a second time at noon. He eats again after sunset, and at nightfall is the last meal."

prathamam aśanam arpyate jananyā
tad aparam āvriyate suhṛd-gaṇena |

pitṛ-mukha-gurubhir vriyeta turyaṁ
bhavad-upayuktam atas tṛtīyam eva ||175||

“Mother Yaśodā prepares his breakfast, second time Kṛṣṇa eats with his friends in the forest, after sunset he eats with his father, friends and others, and You prepare the evening meal.”

vraja-taṭam aṭataḥ murāri-śatror
abhigamanaṁ bhavatībhir atra yuktam |
sa hi miṣam upadhāya yuṣmadīyaṁ
parisaram eṣyati dhāsyate ca śarma ||176||

“Kṛṣṇa has now come to the outskirts of Vraja village. You should go to him. On some pretext he will meet with you and make you happy.”

tvaritam iha tu kānta-bhojya-varyaṁ
kuruta kim apy adhunā tu tāḥ prayānti
vraja-nara-patinā samaśnatā yā
vyadhiṣata dāpayituṁ sutāya bhojyam" ||177||

“Quickly go and prepare excellent meal for him. Those who have been ordered by Nanda, are now going to deliver food to his son.”

iti hari-vanitāsu susthitāsu
vraja-pati-gīr-vaśataḥ purandhri-mukhyāḥ |
bahu-vidham aśanaṁ vidhāya śīrṣṇi
pramada-bharaṁ manasi vrajāntam īyuḥ ||178||

Thus, on King Nanda’s order the *gopīs* prepared many delicious foods and joyfully carried them on their heads to the outskirts of Vraja.

atha nija-nija-kulya-bāla-saṅghā
kutuka-parītatayā dravann amūbhiḥ |
kvacid api purataḥ kvacic ca paścāt
kvacid api dakṣiṇa-vāmataḥ prasajya ||179||

The boys, who were born in the same families as the *gopīs*, happily ran with these women.

vana-lasad-aśana-pradhāna-khelā-
kutuka-kulaṁ bata citta tasya paśya |
tvam asi kila kiyan munīndra-varyān
api yad idaṁ nija-vandinaḥ karoti ||180||

O mind, look at these pastimes of Kṛṣṇa's happily eating lunch and playing in the forest! Do you see them? These pastimes make great sages speak words that are the sweetest poetry.

ka iha bata bhavanti te munīndrāḥ
svayam api yac-chravaṇe 'pi rādhikā sā |
ajitam api guṇena mohayantī
muhur api moham upaiti tatra kas tvam? ||181||

Who are these great sages? The great sages are they who are at every moment enchanted by hearing about Kṛṣṇa, who is himself charmed by the virtues of Rādhā.

hari-hari-suhṛdaḥ sphurad-vihārā
dadṛśur amūr amūkān amūś ca tatra |
tad api tad ubhayaṁ kulaṁ na bhogaṁ
prati viviveca vihāra-magna-buddhi ||182||

Kṛṣṇa and his friends, playing, saw them, and they saw the boys. The boys were immersed in playing and gave no thought to eating lunch.

katham api madhumaṅgalas tu paśyann
atha viviveca javād uvāca tatra |
dhṛta-vihṛti-madā na cet purastāt
kṛtam api paśyatha kā kṣudhā varākī? ||183||

Seeing this, Madhumaṅgala at once said: "If you are not too immersed in playing games, then look before you. How can our hunger not be important?"

jagadur atha dhṛta-smitaṁ sakhāyaḥ
kvacid api cen na bhavet prayojanāya |
prakaṭataram ajā-gala-stanasya
pratima-daśāṁ dvija eṣa saṁvaleta ||184||

The boys smiled and said: "O *brāhmaṇa*! We don't need lunch. Lunch is a useless thing, like the nipples on the neck of a goat!"

iti bahu-hasitaṁ vidhāya tasmin
sthala-valaye viniviśya kṛṣṇa-mukhyāḥ |
caraṇa-kara-mukhaṁ viśadya vārbhiḥ
samaśana-śarma-kṛte dhṛteham āsan ||185||

After laughing plentifully, the boys formed a circle with Kṛṣṇa in a center, washed their feet, hands and mouths, and became absorbed in the happiness of eating lunch.

bahu-ruci-rucirāṁśukaṁ dukūlā-
dikam adhikṛtya śubhaḥ śubhaṁyu-veśaḥ |
saha-sakhi-nikaraḥ sa eṣa kṛṣṇaḥ
sarabhasa-bhojana-tṛṣṇatāṁ babhāja ||186||

Dressed in splendid silk garments and surrounded by his friends, Kṛṣṇa was eager to enjoy his pastimes of lunch.

vidhum anu kamalaṁ baliṁ pradatte
hasati cakora-yugaṁ tad eva vīkṣya |
iti harim avalokya tatra tasthur
vraja-mahilā bata citratāṁ bhajantyaḥ ||187||

Like lotus flowers worshipping the moon, the *gopīs* worshiped Kṛṣṇa. Like *cakora* birds gazing at the moon, the *gopīs* gazed with smiling eyes at Kṛṣṇa. They were filled with wonder.

pṛthak samupaviśan vilokayadbhyaḥ
sa ca madhumaṅgalakaḥ sa-narma-jalpaḥ |
pṛthag iva pariveṣayan prahāsaṁ
rasam itarān surasān ṣaḍ apy amuṣṇāt ||188||

As the boys sat in rows and enjoyed six tastes of food, Madhumaṅgala, speaking many joking words, served them with the taste of *hāsya-rasa*.

samam aśana-samarpiṇībhir āptān
vraja-pṛthukān savidhe vidhāya sāsraḥ |

murajid adana-bhājanād amībhyaḥ
prati-kavalaṁ kavalaṁ dadan nananda ||189||

With tears in his eyes, Kṛṣṇa shared every bite of food with his friends, and became joyful.

surabhi-ghṛta-pariṣkṛtān samastān
ṣaḍapi rasān prati-carvaṇaṁ ruci-pradān |
prati-lava-ruci-bhoktṛṣu pradāya
prati-lavam āpa ruciṁ purandhri-vargaḥ ||190||

With every mouthful of delicious food cooked with fragrant ghee they gave, the *gopīs* became filled with bliss.

iha bahu-vidha-sandhitāni nimbū-
prabhṛti-phalāni rucārpitāni rejuḥ |
nikaṭa-vinihitāni yāni cāsan
prati-muhur eva ca sarva-rocanāni ||191||

The limes and other tasty fruits, which had been served to the boys, shone brightly. In this way Kṛṣṇa and his friends enjoyed moment after moment.

abhinava-paripakva-nārikela-
drava-valitaṁ maricādi-cāru-gandham |
lava-lavaṇa-rasa-priyaṁ kad-uṣṇaṁ
samucita-pātra-bhṛtaṁ ca mudga-yūṣam ||192||

There were pots of warm *mudga* soup, with a little salt, black pepper, and other fragrant spices, and topped with freshly ground coconut.

surabhi-surabhi-jāta-jāta-sarpiḥ
plutam atha pītana-pīta-miṣṭa-gandham |
api parimala-śāli-divya-śāli-
prabhava-sukomala-śubhra-śocir annam ||193||

There was soft and fragrant *śāli* rice, scented with saffron, and sprinkled with aromatic ghee from the *surabhi* cows.

śṛta-ghṛta-muhur-uddhṛta-pramṛṣṭa-
dvi-dala-vaṭī-vividha-prakāra-vāram |

harir abhijala-sikta-nikta-tikta-
sva-rasa-vivikta-vicitra-pāka-bhedam ||194||

There were balls of splitted beans fried in ghee, and there were many types of bitter items, with a wonderful variety of flavors, and cooked in a various ways.

nava-caṇaka-kalāya-māṣa-mudga-
pravaraja-yukta-kaṭu-prasakta-sūpam |
phala-dala-kusuma-tvagaṣṭi-kanda-
prasava-kṛta-pratha-yukti-paṅkti-bhedam ||195||

There were soups made of fresh chick peas, *kalāya* beans, *māṣa* and *mudga* with hot spices, and various dishes made from fruits, leaves, flowers, and roots.

śṛta-ghṛta-dhṛta-jīrakāñci-dhātrī-
phala-rasa-pāka-kaṣāya-ramya-cukram |
bahu-vidha-racanācaṇāmla-saṅghaṁ
ghana-dadhi-maṇḍaka-roṭikājya-pakvam ||196||

There was *amalaki* with cumin seeds cooked in ghee, delicious astringent sorrel cooked in fruit juice, chick peas with tamarind prepared in various ways, thick yogurt, pastry, and *roṭis* cooked with ghee.

śrapita-payasi bāṣpa-paṅka-piṣṭa-
pravalita-śarkara-mugdha-dugdha-sāram |
amṛta-jayi-rasa-prasāra-śālā-
nibha-vibhava-prasarāgraṇī-rasālām ||197||

There was sweet rice, steamed sweet cakes, tender condensed milk with sugar, as well as wonderful sweet yogurt tastier than nectar, and scented water.

saparimalaṁ jalaṁ tathā sva-dhātrī
praṇayaja-kopa-vilāsa-valgu-vācam |
kula-vara-pariveṣikā-tatīnāṁ
sakhi-valayena vivāda-śarma-jātam ||198||

All of this was mixed with the loving anger and playful words of the noble women, and joking quarrels and conversations of the cowherd boys.

anubhavad iha rāma-kṛṣṇa-yugmaṁ
muhur api bhojana-tṛṣṇatām avāpa |

tad api ca nija-sevakeṣu phelā
vitaraṇa-kāmatayā tato vyaraṁsīt ||199||

Experiencing all this, Kṛṣṇa and Balarāma desired to eat more and more. However, they stopped, because they desired to leave their remnants to the servants.

arasayad iha temanāni ṣaṣṭiṁ
saha-sakhi-saṅghatayā svayaṁ murāriḥ |
muhur atisarasāni yāni tatra
spṛhi-jana-bhāva-bhidāṁ vidhunvate sma ||200||

Accompanied by his friends, Kṛṣṇa again and again enjoyed six tastes of delicious dishes. In this way he satisfied everyone's desire.

saparimala-jalena vaktra-śuddhiṁ
vidadhur amī bata tādṛśena yat tu |
aśanaja-sukha-pūri suṣṭhu cakre
hṛdaya-gataṁ kim api prasāda-śātam ||201||

Then Kṛṣṇa and his friends washed their mouths with scented water, attaining heart's satisfaction and happiness from eating.

hima-jala-hima-bālukā-sitābhir
viracita-pānaka-pāyakāḥ sakhāyaḥ |
hima-kara-vara-gandha-vīṭikābhiḥ
kṛta-mukha-vāsatayā sukhaṁ virejuḥ ||202||

After sipping a cool water mixed with sugar and camphor, the boys happily scented their mouths with betel nut mixed with camphor.

iti harim upalabhya tṛptim etā
hari-jananīm upalambhayām babhūvuḥ |
tad-aśanam amṛtaṁ vibhāti tasmin
katham atha tat-kathanaṁ tathā na tasyām ||203||

The women, having satisfied Kṛṣṇa, returned to Mother Yaśodā and described to her everything about the sweet pastime of Kṛṣṇa eating.

tad anu tad-anugā tu kāpi kāpi
vraja-kamalāḥ sajatī tadeka-śarmā |

hari-carita-kathāsu lambhitāśā
harim api lambhayituṁ drutaṁ vavāñcha ||204||

Some other young women of Vraja who were dedicated to Kṛṣṇa, their only happiness, who aspired to hear about his pastimes, quickly developed the desire to meet him.

atha paśupa-kula-kṣitīśa-patnyāḥ
svam aśana-kālam adhītya tatra yātāḥ |
tad-aśanam anu tāṁ niṣevya tadgīr-
vaśam aśanaṁ rahasā carantv amūś ca ||205||

Remembering Yāśodā's time for eating, they arrived at that time. After Yāśodā had finished her meal, they served her and according to her instructions went to eat in private.

atha muhur upalabdha-gopa-rājñī-
vacana-balāḥ svayam iccha-mānasāś ca |
nija-nija-kara-sādhitaṁ vitartuṁ
nija-ramaṇāya ramā babhūvur utkāḥ ||206||

On the strength of Yaśodā's instructions, with desirous minds, they were eager to offer Kṛṣṇa the sweets they had made with their own hands.

dayitam abhisarantu taṁ tu dhanyāḥ
śata-śata-yūtham itāḥ sa eva cāsu |
viracayatu gatiṁ kayāpi śaktyā
smara mama citta mudā sadāpi rādhām ||207||

O mind! Always happily remember Rādhā, who, with her hundreds of friends, going to the rendezvous with her beloved Kṛṣṇa, which was arranged by his inconceivable potency.

śṛṇu hṛdaya diśāmi rādhikāyāṁ
harim abhisāraya tatra tāṁ kadāpi |
dvayam idam anu pūjanaṁ tad eva
dvayam anu yat puru-toṣa-poṣakāri ||208||

O heart, listen! Please, bring Kṛṣṇa to Rādhā, and sometimes bring Rādhā to him. Worship these two principles since they cause great pleasure and nourishment.

atha saha dhavalābhir āvrajantaṁ
vraja-taṭam ahni turīya-yāma-bhāge |
puru-yuga-virahād ivātikhinnā
vyatikṛta-satvaratā-vidhāyi-jalpāḥ ||209||

Distressed from separation as if from many *yugas* of time, Rādhā talked about Kṛṣṇa, who was arriving at the edge of Vraja with the cows in the evening.

ghṛta-racita-pacaṁ sumiṣṭam iṣṭaṁ
tad anu ca ṣāḍava-saṅginīṁ rasālām |
drutatara-gamanā vṛṣārkajātā vrajad
abhigṛhya sakhībhir ātmakāntam ||210||

Holding food cooked in ghee along with many delicious sweets, Rādhā quickly went with her friends to meet her beloved Kṛṣṇa.

nija-vana-gamanārha-sūkṣma-randhraṁ
drutam atigamya vanaṁ praviśya sarvāḥ |
praṇayi savidha-dūratas tu tasthur
jaḍa-hṛdayāḥ spṛhayā ca lajjayā ca ||211||

Entered Vṛndāvana forest, and hastily passed through the thicket of trees, Radha and her friends saw Kṛṣṇa from afar, and their hearts became overwhelmed with shyness and desire.

harir idam avagamya ramya-cetāś
chalam akaron nikhileṣu vacmi tac ca |
dina-dinam anu kāpi devatā māṁ
kalayitum eti rahas tataḥ prayāmi ||212||

Happily realizing that *gopīs* have come, intelligent Kṛṣṇa approached his friends and said: "I must go in a secluded place to meet some *devatā*, who daily comes to see me."

tvaritam iha tu yūyam āvrajantaṁ
kalayata mām iti dūratām upetya |
atha kim ucitam ittham ūhamānas
tri-catura-bālaka-saṅgi tiṣṭhati sma ||213||

"I will go, and then quickly return to all of you." Three or four boys were astounded and started thinking, "What should we do now?"

atha kathita-carāḥ sakhī-sadṛkṣā
nava-nava-varṣa-varā hariṁ parītya |
svagatam uta tadīyam iṣṭam arthaṁ
samaghaṭayan saha sā babhāṣire ca ||214||

Hearing Kṛṣṇa's words, several servants surrounded Kṛṣṇa, and began to discuss his intentions.

vraja-nṛpa-suta tāḥ sadā bhajante
nava-navatāṁ tad amūḥ sadā kumāryaḥ |
api dhṛta-subṛhad-vratās tadāsāṁ
tava muralī kṣipati vrataṁ muhuś ca ||215||

"O son of Nanda! These young girls always worship you with their ever-fresh youthfulness, but even though they are very chaste, your flute constantly destroys their strict vows!"

harir idam avabudhya sudhy-adhīśaḥ
sahasitam āha kathaṁ kva vātra doṣaḥ |
aham api sa kumāra eva tasmād
abhigamanaṁ mayi yuktam eva tāsām ||216||

Kṛṣṇa, the master of the intelligent, understood their words, and spoke with a smile, "What is the fault in this? I am also young. It is proper that these young girls approach me with love."

tad api ca bata tā vratena khinnāḥ
punar iyad āgamanaṁ na tāsu yuktam |
iti yad abhigataṁ tad eva tāsāṁ
vayam anuyāma tathā sadāśrayāma ||217||

"Ah, it is not proper that they constantly suffer from their vows! Having come this far, they have come to me. Let me approach them, since they took eternal shelter in me!"

iti sa parihasann amūn amūṣāṁ
hṛdi muralī-jani-mohanaṁ tu jānan |

sakaruṇa-dṛg amūṁ samīpam añcan
pracura-sakhī-militāṁ dadarśa rādhām ||218||

Understanding that his flute enchanted the hearts of the *gopīs*, smiling Kṛṣṇa approached them and mercifully looked at Rādhā.

hari-milana-vidūra-bhāvanātaḥ
kvacana ca dṛṣṭi-visṛṣṭi-yuktaṁ netrāḥ |
hari-tanum avalokya tās tu sākṣāt
kucita-vapur laghu lilyire latāsu ||219||

When the restless-eyed *gopīs*, whose minds were fixed on Kṛṣṇa, directly saw him, they quickly disappeared among the creepers.

atha harir anunīya tāḥ purastāt
pari-valayann upahāram ādadānaḥ |
sva-hṛdi sukha-sukhaṁ prasajya tābhiḥ
pratata-paraspara-śarmatāṁ dadhāra ||220||

Then Kṛṣṇa kindly approached them, and the *gopīs* surrounded him. Kṛṣṇa gave them gifts, and, feeling great joy in his heart, filled them with happiness.

yad api samaya-bhedataḥ samagrā
dadhati tadāspadatāṁ bhuvaḥ krama-sthāḥ |
tad api dig-avalokanāya yogyaṁ
niśamaya citta tad etad adya dhāma ||221||

O mind! Though, according to the different times, all places on earth become suitable, hear now about the abode best suited for Kṛṣṇa's pastimes.

puru-maṇicaya-cāru-śobha-go-
vardhana-śiva-dig-gata-sāṇuni praśaste |
surataru-jayi-bhūruhāli-śāli-
prasava-samuccaya-maṇḍi-kuṇḍa-yugmam ||222||

On an excellent plateau north-east of Govardhana which is beautified by abundant gems, there are two glorious lakes decorated with groves of flowering trees that surpass desire trees.

anupamiti-tad-antarālavāle
mṛdu-mṛdu-māruta-bhāji keli-dhāmni |

parimala-vana-kṛṣṭa-dhṛṣṭa-hṛṣṭa-
bhramara-rava-krama-jāta-jāta-sāmni ||223||

There is a abode for pastimes with incomparable bodies of water surrounding the bases of the trees, touched by the gentle breezes, where bold bees, attracted by the fragrances of the forest, joyfully sing the hymns from Sāma Veda.

murajid upaviśan smitārpitāśīr
asita-maṇi-praṇidhāna-hāri-bhāsī |
kanaka-gaṇa-manaḥ-prakāmamāna-
pravasana-kṛd vasana-śriyāṁ nivāsī ||224||

Smiling Kṛṣṇa, whose charming body conquers a blue sapphire, and whose yellow cloth dishonors gold, entered this place.

nija-vara-ramaṇī-suvarṇa-varṇa-
vratati-tati-smita-pārijāta-jātim |
nubhava-padavīṁ nayann ayaṁ sa
prammada-mada-sthaganāya nāpa sātim ||225||

Seeing his beloved's creeper-like bodies shining like gold, and their smiles splendid like *pārijāta* flowers, Kṛṣṇa could not hide his great amorous madness.

kva ca yadi gaṇanātigāḥ sahāyāḥ
sthalam apuru-pratham ekakaś ca kṛṣṇaḥ |
tadapi bhavati sāvakāśa-rīti-
trayam api citta vicitram atra paśya ||226||

Though there was only one Kṛṣṇa, and there were many *gopīs* and unlimited cows and cowherd boys, he became three according to the circumstance. O mind! See Kṛṣṇa's inconceivable powers.

yadapi subahavas tadīya-kāntā
nija-nija-garva-dharādharād abandhyāḥ |
tadapi kalaya citta sā tu rādhā
nikhila-puraḥ-saratāṁ gatā vibhāti ||227||

O mind! Though there are many *gopīs* who cannot be controlled since they each have mountains of pride, look how Rādhā shines outstanding among all of them!

harim anu rasanīyam etayā yat
paripariveṣitam atra tat tu bhāvyam |
rasa-tatir iha paryaveṣi yānyā
katham atha sā pariceyatāṁ prayātu ||228||

O mind! Meditate on her serving food in the most excellent manner to Kṛṣṇa. How can one think of the taste of food prepared and served by anyone else?

nayana-valanayānva-sūci kiñcin
niṭilaka-cālanayā tathānyad atra |
mṛdutara-vacasā tathā paraṁ ca
priyatama-pṛṣṭatamaṁ tayā ramaṇyā ||229||

She answers Kṛṣṇa's questions by a movement of her eyes, by nodding her head or by soft sweet words.

harir atha vividhaṁ vibhajya bhojyaṁ
pṛthu-pṛthukān api tān mudopayojya |
mukham anu sarasaṁ jagāma yaṁ yaṁ
nahi mukhataḥ prathanāya tasya śeke ||230||

Kṛṣṇa personally divided the food among his friends and happily ate. I cannot describe the sweetness of his face when he tasted these dishes!

aśana-rasanayā jagāma tṛptiṁ
na tu dṛśi rocanayā murārir asyāḥ |
tadapi mura-ripur gavāṁ vrajāya
vrajanam anuvrajituṁ tato vyaraṁsīt ||231||

Kṛṣṇa was satisfied with the taste of the food but not with tasting the glances of Rādhā. But because he had to drive the cows to Vraja, he gave up these attempts.

atha mukha-kara-śodhanāya tasmin
surabhi-jalādikam arpitaṁ sakhībhiḥ |
yad anu surabhitā na cāsya mātraṁ
surabhitam ācarad apy amuṣya cittam ||232||

After eating, *sakhis* offered scented water to wash his mouth and hands. Not only was his mouth scented by the water, but his heart as well.

aśana-padam idaṁ visṛjya kṛṣṇaḥ
subhagam ataḥ purataḥ sthalaṁ samitya |
sukham anu mukha-vāsanaṁ priyābhiḥ
saha rasayan mukha-vāsanaṁ jagāma ||233||

When he finished eating, Kṛṣṇa sat on a comfortable place in front of his beloved *gopīs*. Happily chewing mount-refreshing spices with them, he scented his mouth.

tad anu ca paritaḥ sakhī-sakhībhir
nija-nija-śilpa-vilāsa-hāra-mālyam |
upahṛti-padatām anāyi tac ca
prati-rucibhiś citam ullālasa tasya ||234||

***Gopīs* brought charming necklaces and garlands that they had made with great expertise, and Kṛṣṇa was overjoyed by the individual beauty of each item.**

asita-maṇi-suvarṇa-varṇam āgād
abhimukhatāṁ mithunaṁ mithas tad agre |
prati-phalitatayā vilokya yat tu
vyatiṣajamānam iva smitaṁ sakhībhiḥ ||235||

When golden-complexioned Rādhā and dark sapphire-like Kṛṣṇa faced each other, the *sakhis* laughed on seeing their reflections on each other's bodies.

atha vidadhad amūṣu narma-vācaṁ
svayam anusandadhad apy amūm amūṣām |
amṛta-sariti seka-kelim ābhiḥ
samam amata sphuṭam acyutaś cirāya ||236||

When Kṛṣṇa joked with the *gopīs* and they joked with him, he thought that he was bathing with them in playful streams of the river of nectar.

atha harir avadad gavāvanāya
tvari gahanāntar ahaṁ rahaḥ prayāmi |
puru mama jananī nideśa-tuṣṭi-
prathana-kṛte tvam api vrajaṁ prayāhi ||237||

Kṛṣṇa said, "To satisfy my mother's order, I must return to my cows. And you should come back to Vraja."

atha vara-sudṛśāṁ śrutis tad etat
pravaṇatayā niradhārayad yathārtham |
nija-gṛha-gamanākṣamā tu dṛṣṭiḥ
śruti-patha-rodhana-kṛd vighūrṇati sma ||238||

The ears of the *gopīs* understood Kṛṣṇa's words since they were attached to following his instructions. Their eyes however could not go home, opposing the ears. Thus they became overwhelmed with confusion.

nayana-yugalam aśnute sadāmbhaḥ
kva nu nivased bata durlabhaḥ sa eṣaḥ |
iti hari-vanitā hariṁ nirīkṣya
dhruvam ajahur nayanāmbhasāṁ kulāni ||239||

Their eyes were always filled with tears. "Ah! Where will he be staying, hard to attain?" Then, looking at Kṛṣṇa, the *gopīs* immediately gave up crying.

murajid ucita-cāru-cāturībhir
muhur api netra-vinodana-kriyābhiḥ |
sva-sadana-vadanaṁ vidhātum āsāṁ
nikaram aśakyata na sva-magnam antaḥ ||240||

Even by his charming cleverness and playful glances Kṛṣṇa could not make them go home. They were absorbed in him alone.

yad api mura-ripuḥ priyāvad eva
pravasana-kātaratām avāpa tatra |
tad api tam anu pauruṣaṁ babhūva
sphuṭam abalā-valayāvalambanāya ||241||

Though Kṛṣṇa, like the *gopīs*, felt great pain in separation, he became rough in order to make them return.

divija-phala-jayīni tarhi vṛndā-
vanaja-phalāni balīn priyāvalīśām |
sukhayitum ayam ālisād akarṣīt
parimala-sātkṛtavanti tāni tāś ca ||242||

To make Rādhā happy he offered her, through the *gopīs*, Vṛndāvana fruits, which surpassed those of Svarga. They became joyful with the fragrance of these fruit.

atha kiyad api dūra-vartma yātā
vana-valayaṁ jala-tīra-gaṁ nirīkṣya |
śrama-virati-kṛte murāri-rāmā
niviviśire vṛṣabhānujā-pradhānāḥ ||243||

The *gopīs* headed by Rādhā then walked on a difficult path through the forest. Seeing the shore of a water body, they sat down to take rest.

atha vṛṣaravi-deha-jā sakhībhir
vyatihasita-prathayā mudāñcitābhiḥ |
muravijid-aśanāvaśeṣam ādat
tad-aśana-śarma-kalām abhāvayac ca ||244||

Becoming blissful by joking with her friends, Rādhā then ate the remnants of Kṛṣṇa's food and felt the happiness that he experienced on eating.

sama-guṇa-paricārikābhir etāḥ
surabhi-jala-vyajanādi-dhāriṇībhiḥ |
sarabhasam upasevitāḥ samantāj
jita-kamalādi-guṇā guṇād virejuḥ ||245||

They were joyfully served by maidservants of equal qualities, who held fragrant water and fans and shone with qualities that surpassed those of Lakṣmī-devi.

atha sakhi-gaṇa-veṣam āśrayantyaḥ
paṭu-gati-varṣa-varā murāri-pārśvam |
prati sapadi gatās tadā ca goṣṭhaṁ
hari-dayitā nija-sadma-padmam āpa ||246||

The clever servants quickly went with Kṛṣṇa, and the *gopīs* returned to their houses.

vraja-padam anugamya gopa-rājñīm
api tad-anujñapitā sva-dhāma gatvā |
sva-dayitam upasevituṁ rajanyāṁ
bahu-vidha-śilpa-vikalpam ācacāra ||247||

Arriving at Vraja, they went to Yaśodā. With her permission, they returned to their homes, and made many items like garlands to serve Kṛṣṇa in the evening.

iha mṛdu mṛdu kṛṣṇa-gāna-kartrī
vṛṣaravijā lalitādibhiḥ sakhībhiḥ |
muhur api sama-sāntvi-kṛṣṇa-vṛttān
mudam anu varṣa-vareṇa tena tena ||248||

Rādhā, Lalitā and other *sakhis* began gently singing songs about Kṛṣṇa. Their servants came often, blissfully giving news of Kṛṣṇa to pacify them.

śṛṇu sakhi murajid yadā tu yuṣmad
vyavahitim āpa tadā jagāma dhenūḥ |
madhu-madhura-kalān na dhenu-mātraṁ
param aparaṁ ca cakarṣa jīva-mātram ||249||

"O *sakhi*, listen! When Kṛṣṇa leaves you, he goes to the cows. Not only does he attract the cows by the honey-like sweet sounds of his flute, but he attracts all living beings!"

murajid atha samasta-jīva-jāti-
vyatikara-vīkṣaṇataḥ kṣamām avindat |
akuruta muralīkalī-viśeṣaṁ
yad ajani sarvakam eva tatra bhinnam ||250||

"Kṛṣṇa becomes happy on seeing all the living creatures together, and when he plays particular note on his flute, certain living entities come to him."

vayam akhila-sakhi-prasakta-nānā-
hari-caritā-kalanāya yarhi yātāḥ |
apara-hari-ramābhir anyadāvad
bahu-vidha-bhojyam adāyi tarhi guptam ||251||

"When we go to see Kṛṣṇa's pastimes with his friends, other *gopis* secretly bring Kṛṣṇa many types of food."

danuja-ripur aśeṣam eva sarvān
prati vibabhāja ca bhājanāvalīṣu |
atigaṇitatayā na yad viviktaṁ
samupahṛtaṁ tad idaṁ kayā kayeti ||252||

"Kṛṣṇa places these dishes on separate plates for all his friends, even if they cannot be divided since they are unlimited."

harir atha jalapāyanāya dhenūr
hvayati yadā sma tadā sravat-padāṅkāḥ |
api nikhilam amūs tṛṣā vihīnaṁ
vidadhur amūṣu tathā tathāstu dūre ||253||

"When Kṛṣṇa calls the cows to drink water, they rush to him, stumbling on the way. When their thirst is satisfied they then go to distant places."

tadapi ca salilāni pāyayitvā
nija-kara-saṅkaratā-sudhāyitāni |
bahūnikaṭa-mukhīś cakāra dhenūr
nija-mukhatām api bibhratīḥ prayattaḥ ||254||

"With great care, having made the cows drink water which is turned into nectar by the touch of his hand, Kṛṣṇa makes the cows come very close to him."

na bhavati vinivartanādy-upāyaḥ
pratigati-yaṣṭi-vicālanādi-rūpaḥ |
api tu hari-gavīṣu dṛṣṭi-veṇū
sapadi hareḥ sphurataḥ sma tatra tatra ||255||

"Not only does Kṛṣṇa make the cows quickly return by using a stick. He does the same by his glances and sounds of his flute!"

abhigṛham ajitasya yā nivṛtya
pratigatir atra ca kautukaṁ vibhāti |
upasura-surajātayaḥ samantān
naṭana-kalā-ghaṭana-prathām aṭanti ||256||

"When Kṛṣṇa returns home something amazing happens. Gandharvas, apsaras and other *devatas* dance, sing, and artistically glorify Kṛṣṇa."

atha ca yadi tadā samasta-hṛdbhir
bharata-kalām anuvindate mukundaḥ |
divi phala-kavare tadā divīśā
diśi diśi citra-nibhāni bhālayanti ||257||

"Kṛṣṇa with his friends sees music and dancing in the sky, but the demigods see most charming pastimes of Kṛṣṇa everywhere."

iti bhaṇati tadā tadīya-varge
kalakala-bhāg ajani pramoda-goṣṭham |
iha sati vṛṣabhānujādi-vargas
tvarita gati candra-niveśam āruroha ||258||

When servants said this, there arose joyous, auspicious noise. Then Rādhā and her friends quickly climbed the watchtower.

upari gṛha-gataḥ sa tatra tatra
dravad iva gopa-kulaṁ dravād dadarśa |
dṛśam atha bhṛśam agrataḥ prayacchan
nabhasi gatāṁ rajasāṁ nadīm apaśyat ||259||

From the top of the watchtower, through the lattice windows they saw in the distance cowherd boys returning home and clouds of dust in the sky.

sphurad atha khura-rambhaṇādi-śabda-
prasaraṇam āvṛta-sarvam eva śṛṇvan |
avadad api parasparaṁ tad itthaṁ
sva-hṛdaya-raṅga-taraṅga-nṛtya-tulyam ||260||

Hearing the sounds of approaching cows and their mooing spreading everywhere, Rādhā and her friends began speaking to each other, dancing on the waves of love in their hearts.

kalaya sakhi puraḥ surabhyanīkaṁ
tadanu ca yukta-niyukta-loka-saṅghaḥ |
tam anu sakhi suhṛt-kumāra-vṛndaṁ
vilasati tatra ca śubhra-kṛṣṇa-yugmam ||261||

"O *sakhi*, look! In front are the groups of cows, next are the servants, following them are the cowherd friends, and among them shine two boys, blackish Kṛṣṇa and white Balarāma!"

kvacid api paśu-nāma bhāṣamāṇaḥ
kvacid api rakṣaka-nāma veṇu-pāṇiḥ |
kvacid api sakhi-nāmam iṣṭa-vaṁśī-
svara-kalayākhila-moham ātanoti ||262||

"Sometimes calling the names of cows, sometimes the names of servants, and sometimes the names of his friends, Kṛṣṇa enchants everyone with the sweet sounds of his flute!"

upari racita-puṣpa-vṛṣṭi-sṛṣṭiḥ
stava-kṛta-saṁstava eva divya-lokaḥ |
sukhayati sakhi gokulasya lokān
priyam anu sapriyatāṁ hi suṣṭhu dhatte ||263||

"O *sakhi*! Sprinkling Kṛṣṇa and his friends with flowers and praising them with songs and hymns, the demigods delight the people of Gokula. They have great affection for Kṛṣṇa."

harim atha dhavalā-nivāsam āptaṁ
svam anu ca sannatam agrajena sārddham |
vraja-patir upalabhya tac-chramāpaṁ
muhur apamṛjya ciraṁ dadarśa sāsram ||264||

"Then Nanda came close to Kṛṣṇa who had come to the cowsheds and was offering respects to him along with Balarāma. Constantly wiping away Kṛṣṇa's drops of perspiration, he gazed at Kṛṣṇa with tears in his eyes."

svayam atha janakaḥ samasta-yuktaḥ
paśu-kulam ākulam ālayāya nītvā |
sa-balam agha-haraṁ śramāpanuttiṁ
prati nidideśa yataḥ sa eṣa eti ||265||

"Nanda with all the others has led the restless cows to the cowsheds and instructed Kṛṣṇa and Balarāma to take rest."

iti vadati sakhī-jane samantād
vṛṣaravijāṁ vadati sma kācid etya |
vraja-nṛpa-dayitā samaṁ vadhūbhiś
calati sutaṁ prati maṅgalānusaṅgi ||266||

When the *gopīs* spoke in this way, one *sakhi* approached Rādhā and said, "Yaśodā and other women is coming with some auspicious items for worshipping Kṛṣṇa."

idam avakalayan sakhī-samūhas
tvari nikhilādhika-rādhikaṁ pratasthe |

vraja-nṛpa-vanitānuṣaṅgaḥ kāmaḥ
karam anu cāsajati sma maṅgalāni ||267||

Seeing this, the *gopīs* quickly approached most excellent Rādhā and all together hurried to Yaśodā with auspicious items in their hands.

agha-ripu-jananī tu sarva-yuktā
sva-patham abhīkṣṇam asāv abhīkṣamāṇā |
vṛṣa-ravi-tanujādibhiḥ snuṣābhiḥ
samanugatā sva-sukhāṁ sukhī cakāra ||268||

Yaśodā met them and looked at the path again and again. Going with Rādhā and other women to meet Kṛṣṇa, she felt joy and gave joy to them.

atha jaya-jaya-śabda-bhavya-gīta-
stava-ghṛta-dīpaka-pūrṇa-kumbha-lājān |
vacasi śirasi hastayoḥ śrayantī
hari-jananī-prabhṛtis tatiḥ pratasthe ||269||

Yaśodā and the others, with words "Jaya! Jaya!", singing verses of praise, carrying full pots of water, ghee lamps and fried rice in their hands, arrived.

samagamad avarodha-niṣkrama-dvā-
ra-vadhim iyaṁ sa tadā tu kṛṣṇa-candraḥ |
saha-balam abhiyan puraḥ pradeśaṁ
śramaja-rucāpy abhitaḥ sukhaṁ vavarṣa ||270||

When Yaśodā and the other women just left the palace, Kṛṣṇa with Balarāma arrived in front of them, charmingly tired and showering joy everywhere.

atha sa kusuma-lāja-vṛṣṭi-nīrā-
jana-sukham anv anu mātur aṅghri-lagnaḥ |
apara-guru-janeṣu cānvatiṣṭhat
tad atha yathā yugapad balaś ca tadvat ||271||

Yaśodā and the other *gopīs* happily showered their boys with flowers and fried rice, and performed *arati*. Kṛṣṇa and Balarāma fell at Mother Yaśodā's feet and then at the feet of the other noble women.

tad anu ca jananī hṛdā sad-āśīs-
tatim adadād vacasā tu neti sarvā |

sa-nayana-jala-gadgadaṁ gadantī
kala-kala-valgu-girāśiṣaḥ śaśaṁsa ||272||

Yaśodā gave many blessings by her mind, since she could not do so with words. All others with tears in their eyes and choked voices uttered blessings, murmuring charming words.

atha bala-jananī-yutā yaśodā
suta-yugalaṁ dadhatī kareṇa doṣṇi |
sva-sadanam upanīya kheda-riktaṁ
karaṇa-laghu-vyajanaṁ vidhūnute sma ||273||

Then Rohiṇī and Yaśodā took their two sons in their arms and led them to their rooms, gently fanning them to relieve of fatigue.

kṣaṇa-katipaya-mātṛ-lālanāyāṁ
jaḍa-vad upeyatur asmṛtiṁ sahotthau |
tad anu ca tanu-sevakāḥ samūcuḥ
snapana-jala-pramukhaṁ samastam asti ||274||

Charmed by the gentle care by their mothers, Kṛṣna and Balarāma forgot about their duties. Then servants came and said, "The water for bathing is ready!"

drutam atha jananī-nideśa-lābhāt
snapana-kṛte sahaja-dvayaṁ jagāma
nija-nija-gṛha-bhāg vapuś ca nīrā-
dibhir amṛjya javād avasta vastram ||275||

Taking permission from their mothers, they quickly took bath, wiped their hair and bodies, and dressed.

harir atha hari-candanena raktaṁ
mṛgaja-madena balas tu vastra-yugmam |
dadhad anudadhad aṅga-rāgam evaṁ
daradhṛta-bhūṣaṇam āpa mātṛ-pārśvam ||276||

Kṛṣṇa put on *haricandana*-like yellow cloth and Balarāma put on musk-like dark blue cloth. They anointed their bodies with fragrant substances, put on ornaments, and then went to their mothers.

sakalam avayavaṁ nijaṁ saveśaṁ
surabhitam apy atulaṁ karoti kṛṣṇaḥ |
niṭilam atitamāṁ yad asya paśyaty
api puru-jighṛti tāta-mātṛ-yugmam ||277||

Kṛṣṇa's entire body and clothes became incomparable fragrant, and Nanda, along with Yaśodā and Rohiṇī, began to eagerly smell his fragrance.

suta-yugam atha mātṛ-yugmam āptaṁ
tad-ucita-citraka-citram āśu kṛtvā |
amṛta-ruci-dhareṇa pānakena
kramuka-puṭena ca nandayāñ cakāra ||278||

The two mothers approached Kṛṣna and Balarāma, quickly applied wonderful *tilaka* on them, and made their sons happy by offering nectar drinks and betel nut.

sphurad iha jananī-yugaṁ prasūtyor
yugam api citratayā vibhāti nityam |
yuga-yugam anutarkyate na śīlāt
kva nu jananī jananīyatā-vibhāgaḥ ||279||

At this time Yaśodā, Rohiṇī and their two sons shone astonishingly. Can one conceive of these who are mothers and sons *yuga* after *yuga* ever being separated?

śirasi dadhad apūrva-paṭṭa-pāśaṁ
karam anu ratnaja-citra-mitra-yaṣṭim |
bala-sahitatayācalaj jananyoś
caraṇa-natiṁ vidadhat payāṁsi dogdhum ||280||

Holding a jewelled stick in his hand as his friend, and carrying an wonderful silk rope on his head, Kṛṣṇa, along with Balarāma, offered respects at the two mother's feet, and went to milk the cows.

atha kanakaja-dohanādi-pātrāṇy
anuga-janāḥ samam eva te gṛhītvā |
vyatijaya-manasā dravaṁ dadhānā
drava-gamanāḥ samayus tadīya-padyām ||281||

The obedient servants, carrying golden milk buckets, each thinking he would be first, quickly followed Kṛṣṇa.

punar atha vṛṣabhānujādi-vargaḥ
sadana-śiro-gṛha-jāla-randhra-lagnaḥ |
upadiśati parasparaṁ sma vīkṣya
priya-caritaṁ gavi-dohanāya jātam ||282||

Rādhā and her friends gazed on Kṛṣṇa through the lattice windows from the top of the watchtower. Watching his pastimes of milking the cows, they described this to each other.

kalaya sakhi hariḥ pitur-nideśaṁ
svayam anu yācanayā prapadyamānaḥ |
paśupa-jana-niyojanānupūrvyā
saha-balam ācarati sma goṣu doham ||283||

"O *sakhi*, look! Kṛṣṇa, taking permission from his father, milks the cows with Balarāma, while engaging the cowherds one after the other."

yad api ca hari-hūti-mādhurībhiḥ
sa nadati sarvaka eva dhenu-saṅghaḥ |
tad api ca bata kāpi tasya śikṣā-
vaśāgatayā tam iyarti tena hūtā ||284||

"Though all the cows moo when sweetly called by Kṛṣṇa, they immediately come to him when he calls them by name."

atha parihitam uttarīya-baddhaṁ
draḍhayati gāḍhatayā gavām adhīndraḥ |
tad anu ca mṛdu-pāśa-naddha-vatsaṁ
nava-dhavalācaraṇena saṁyunakti ||285||

"The lord of the cows firmly tied up his upper cloth, and then tied the legs of the young cows and calves with soft ropes."

kṣitim anu caraṇāgra-datta-bhāraḥ
praṇamita-jānu-yugāntara-stha-pātraḥ |
muhur api kalayan sa-go-stanāgraṁ
smitam api dugdham api sma dogdhi kṛṣṇaḥ ||286||

"Putting the weight of his body on the tips of his feet, and placing the milk bucket between his bent knees, Kṛṣṇa milks the cow and smiles."

kalaya harir amūm adugdha dhenuṁ
katham aparā duhate svayaṁ vilokya |
ahaha tad avalokya paśya dūrād
anukurute jarad-aṅganā-gaṇaś ca ||287||

“Look! Kṛṣṇa watches the other cowherds milking the cows. Ah! Look, seeing this from far away, the elderly women are imitating the milking!”

drutam atha payasāṁ nipān prahitya
prayayur amī vrajarān-mukhā gṛhāya |
harir atha sabalaḥ suhṛd-vṛti-śrīḥ
kavi-kavitaḥ sa sasāra rāja-sadma ||288||

“King Nanda and the other cowherds after sending the pails of milk return to the house, and Kṛṣṇa with Balarāma, beautifully surrounded by his friends and praised by the poets, also go to the King Nanda’s palace.”

balam anu sakhibhiḥ sahāsa-jalpaḥ
kara-kara-tāḍanayā mithaḥ pramodī |
sa-mada-gaja-gatir vicitra-vetraḥ
parisaram eti saran saroja-netraḥ ||289||

“Talking with Balarāma and the other boys, who clap their hands and enjoy each other’s company, lotus-eyed Kṛṣṇa, carrying a jewelled stick, walks with the gait of an intoxicated elephant.”

saraṇim anusarann amuṁ pradeśaṁ
punar amum apy amum apy amuṁ viveśa
murajid adhiruroha karṇikāgraṁ
nija-nija-sevana-siddhaye prayāmaḥ ||290||

“After that, each boy returned to his own house, and Kṛṣṇa entered Yaśodā’s house.” “We will go and perform our individual services.”

iti vividhatayānuvarṇyamānaḥ
savidha-sametatayāvakarṇyamānaḥ |
upa janani sa etya tan-nideśāt
klamam apanetum iyāya vāsa-sadma ||291||

Described in this way, Kṛṣṇa approached his mother, and by her order, went to his bedroom to get relief from fatigue.

drutam atha vṛṣabhānujādi-vargaḥ
priyam upasevitum āvṛtīyamānaḥ |
akuruta jala-tāla-vṛnta-carcādy
upakaraṇaṁ kalayaṁs tadīya-śarma ||292||

Rādhā and other *gopīs* quickly surrounded their beloved Kṛṣṇa in order to serve him. They made Kṛṣṇa happy by fanning him, and offering foot water and sandalwood.

rucira-mṛdula-tūlikāñci-khaṭṭām
upari niveśam amuṁ niṣevyamāṇāḥ |
yad iha sukham amuṣya tan nijātma-
pratiphalitaṁ nijam eva tā viduḥ sma ||293||

They served their beloved who had gone to the bed covered with soft, attractive cotton cloth. *Gopīs* understood that his happiness was reflected in their bodies.

yad api tam anusevate samastā
tatir iyam uttama-kalpam alpakaṁ na |
tad api ca vṛṣabhānujā yadā yat
kalayati tan navatāṁ sadā prayāti ||294||

The service that they rendered was excellent, but Rādhā's service was always new and fresh.

navam iva mithunaṁ mithaḥ sthitaṁ yan
navam iva rāgajanuś ca yasya nityam |
katham iva navatāṁ na tasya vinded
vyatibhajanaṁ hari-rādhikābhidhasya ||295||

Kṛṣṇa and Rādhā's are ever-fresh, and their love is ever-fresh. Is not their service to each other also ever-fresh?

idam idam abhitaḥ sa rādhikāyāḥ
sa pulaka-sasmita-sāsram īkṣamānaḥ
bahuvinayatayāntikāya nītāṁ
muhur amukāṁ kara-lālitāṁ cakāra ||296||

Seeing Rādhā's service, Kṛṣṇa with hairs standing on end, with smile and tears, approaching her with gentleness, again and again caressed her with his hands.

iti rajani-mukhe gate sukhena
prahita-caraḥ śiśur āgataḥ sma vakti |
vraja-patir adhunā sva-bhoga-dhāma
praviśati tena samaṁ balādayaś ca ||297||

After passing the evening happily in this way, a young boy sent by Nanda arrived and said, "Vraja's King Nanda, along with Balarāma, entered the dining room."

atha mura-vijayī cacāla tasmāt
pitṛ-savidhaṁ pidadhan nija-smitādi |
sudṛg iyam api tarhi gopa-rājñī-
nikaṭam atiprakaṭaṁ vihāya vartma ||298||

Covering his smile and joyful mood, Kṛṣṇa went to his father Nanda. Avoiding the normal visible route and going by a secret path, Rādhā also went to Queen Yaśodā.

murajiti savidhaṁ gate vrajejyā
nṛpa-sahitā muditā balādayaś ca |
sajala-jala-mucīva cātakādyāḥ
kala-kala-valgu yayus tadābhimukhyam ||299||

When Kṛṣṇa came, Balarāma and others, along with Nanda, become overjoyed. They all went to him with tears in their eyes and soft sweet words, like *cataka* birds flying to a cloud.

yad api ravi-samaḥ śaśī vibhāti
vraja-bhuvi tarhy api kānti-bheda-rītyā |
rajani-dina-vibhāgam īkṣamāṇā
vyavahṛti-bhedam amī sadā bhajanti ||300||

Though the sun and moon shine equally in Vraja, they behave differently during the day and night.

atha niviviśire vrajeśvarādyā
danuja-ripu-pramukhāś ca bhinna-paṅkti |
iti iha sarasaṁ samasta-bhojyaṁ
svadana-vidhiṁ nayate tad anyathā na ||301||

Although the elders headed by Nanda and cowherd boys headed by Kṛṣṇa, enemy of the demons, sat in different rows, they did not seem to be separated from each other.

dina-mukham anu tatra pāka-vṛnde
dina-jaṭhara-prasaraṁ dināṅghri-pūrtim |
ṛtu-valaya-nideśa-deśa-bhedaṁ
vividha-vidhāna-gatīḥ svayaṁ tu viddhi ||302||

They eat in the morning, in the middle of the day, and in the evening. Understand that this varies according to season and place.

prathamam iha phalaṁ vanād upāttaṁ
baka-ripuṇā svadanāya suṣṭhu jātam |
punar iha havir-ādi-go-rasāntaṁ
śata-vidha-temana-jemanaṁ babhūva ||303||

First Kṛṣṇa, the enemy of Baka, enjoyed the wonderful forest fruits. Then there dairy dishes and hundreds of varieties of vegetable dishes and sauces.

atha surabhi-jalena suṣṭhu tāmbū-
la-ja-puṭakena ca śodhitāsya-padmāḥ |
vraja-nṛpati-tadīya-nandanādyā
bahir upaveśa sabhām abhāsayanta ||304||

After eating, King Nanda, Kṛṣṇa and others purified their lotus mouths with scented water and *tambula*, and then sat outside in the assembly hall, illuminating it with their splendor.

atha punar adhiruhya candraśālā-
mukham amṛtāṁśu-mukhī-gaṇāḥ sva-kāntam |
abhimukha-sadasi sphūran-niveśaṁ
dadṛśur amuṁ nibhṛtaṁ mitho 'py anūcuḥ ||305||

Rādhā and her friends, whose faces were like shining moons, climbed to the top of the watchtower, and, seeing their beloved Kṛṣṇa's face, began to speak to each other.

iha vividha-kalā-kalāpa-vijñāḥ
samuditatāṁ samavāpur utka-cittāḥ |

amum uditām itāḥ kalā-nidhānaṁ
sva-kula-kalāṁ vinivedya bhartum aicchan ||306||

These *gopīs*, most knowledgeable of various arts, their hearts filled with longing, desired to satisfy their beloved Kṛṣṇa, the abode of all talents, by offering to him their skills.

yad api harir asau kalātivijñas
tad api tad alpa-kalāsu toṣam eti |
yad api kṛta-mukhāḥ kalāsu sabhyās
tadapi harer mukha-vīkṣayā ramante ||307||

Though Kṛṣṇa is the knower of all arts, he is satisfied even with a little artistry in others. Though Nanda and others enjoy the arts, they are more pleased by seeing Kṛṣṇa's face.

na bhajati sakalaṁ sadā sabhāyāḥ
samavasaraṁ bata kāvya-nāṭakādi |
iti niśi niśi bhinnatānumatyā
vraja-patir iṣṭatamaṁ tadātaniṣṭa ||308||

Though the artists could not show all their arts like poetry, acting and dancing in one night, they performed what Nanda desired.

kva ca niśi nṛ-patiḥ sa vaṣṭi kāvyaṁ
kvacid api nāṭya-kalāṁ kvacāpi citram |
pṛthag api na pṛthag vibhāti sarvaṁ
hari-caritāni paraṁ puraḥ karoti ||309||

Nanda desired to hear poetry on one night, dancing and singing on another night and magical performances on another night. Though this was done, they were not actually separate. And first Nanda arranged the performance of Kṛṣṇa's pastimes.

iti puru-kutuke gate tu yāme
hari-bala-saṁvalitāḥ samasta-lokāḥ |
vraja-nara-patim utthitaṁ vilokya
prati tad avasthiti tasthur ādareṇa ||310||

After several hours passed in great joy, Kṛṣṇa, Balarāma, and all the people, seeing Nanda rise, also rose in respect.

murajiti gadituṁ kim apy anīśe
pitari ca bāṣpa-niruddha-kaṇṭha-deśe |
sthavira-guru-janā dvayaṁ nivedya
prati-vidhaye sa-manaskam ācaran sma ||311||

When Nanda, his throat choked with tears, could not speak to Kṛṣṇa at all, the elders permitted Kṛṣṇa and Balarāma to go home.

avanata-pitṛkaḥ parān yathārhaṁ
nati-vinayādibhṛtān vidhāya kṛṣṇaḥ |
saha-balam anugatya mātṛ-yugmaṁ
tad-ucita-lālitatāṁ ciraṁ jagāma ||312||

Offering respects to his father, and then to others according to their rank, approaching Yaśodā and Rohiṇī with Balarāma, Kṛṣṇa was caressed by them for a long time.

anumatim atha mātṛ-yugma-dattām
avakalayan praṇaman sa-namra-dṛṣṭiḥ |
haladharam anugamya taṁ praṇamya
śrita-nava-varṣa-varaḥ sva-vāsam āpa ||313||

Then Kṛṣṇa humbly bowed down before his mothers, offered respects to Balarāma, and retired to his bedroom with his servants.

iti murahara-varṇanāṁ sa kurvan
muraharam apy avalokya sadma-sīmni |
drutataram avaruhya rādhikādir
nija-tad-apahṇavam ācacāra vargaḥ ||314||

In this way Rādhā and the other *gopīs* described Kṛṣṇa's activities in the assembly hall. Seeing him approach the watchtower, they immediately came down from the rooftop, hiding their conversations about him.

iha matam apareṇa sarva-kāntāsv
anu niśam añcati so 'yam ittham astu |
hṛdaya kalaya kintu cāru rādhā-
hari-caritaṁ paritaḥ smara tvam atra ||315||

Kṛṣṇa met with the *gopīs* every evening. O heart, please see and remember the charming pastimes of Rādhā and Kṛṣṇa everywhere!

vṛṣa-ravi-tanayādibhis tadā drāk
samagami hāri hariḥ suveśa eṣaḥ |
nava-ghana iva vidyutāvalībhir
yad amṛta-vṛṣṭi-mayī babhūva dṛṣṭiḥ ||316||

When Rādhā with her friends quickly met with handsomely dressed Kṛṣṇa, it seemed that a fresh cloud had met flashes of lightning while their eyes became filled with sweet showers of tears.

vratati-maṇi-viveka-khaṇḍi-śobhā
parimala-bhāg iha sadma kintu kuñjam |
iha kim u kusumaṁ kim aṁśukaṁ vā
śayanaṁ idaṁ mithunam yad adhyaśete ||317||

In a fragrant forest bower that defeats the beauty of the jewelled desire tree, on a flower bed covered with soft cloth, the Divine Couple lies down.

iti nityalīlā

This is Nitya-līlā.

śrī gopālāya namaḥ

I offer respects to Śrī Gopāla.

sā ca janmādikā sā ca nitya-līlā śruti-ritā |
mithaḥ pūrvā parā ca syād bīja-vṛkṣa-pravāhavat ||318||

The pastimes starting with birth (in *prakata-lila*) and the eternal pastimes, according to scriptures, succeed each other like the succession of a seed and a tree.

Chapter Three

Pastimes of all the seasons within the eternal pastimes

atha hṛdi kuru vallavī-sutasya
stavam anu-gautama-tantra-labdham asya |
bahu-vidha-samayāgamād vicitraṁ
śubha-caritaṁ racita-sva-bhakta-bhakti ||1||

O mind! Remember the *Gautamiya-tantra*, containing amazing pastimes taken from various scriptures and producing *bhakti*.

januṣi madhu-ṛtoḥ kumāra-bhāve
taruṇi-mani pravayastayā ca yoge |
dayita-dayitayor vasanta-rāga-
prabhṛti-kalā lasati sma śāmyati sma ||2||

The loving pastimes of Rādhā and Kṛṣṇa in the spring appear and disappear in the beginning, middle and end of the season.

tad idam ṛtuṣu ṣaṭsu rucy-abhedāt
pṛthag anuvarṇanam iṣyate tathā hi |
harir iha vihṛti-pracāra-caryāṁ
vidadhad avarṇayad eṣa tarhi tarhi ||3||

There can be separate descriptions of the six seasons according to their specific beauty. However, Kṛṣṇa describes the beauty of the various seasons, when he performs his pastimes.

prathamam iha śṛṇuṣva citta vākyaṁ
kvaca niśi yat prabhum āha hāri rādhā |
atha kalaya harer vacaś ca tasyām
amṛtavad antara-śantamasya dātṛ ||4||

O mind! Please, first hear what Rādhā charmingly spoke to Kṛṣṇa one night. Then hear the sweet, joyful words that Kṛṣṇa spoke to Rādhā.

ahaha vana-vanaṁ nidāgha-dagdha-
sthalam aṭasi sva-vapuḥ prapīdya rukṣaḥ |
murahara tava cintanena jīrṇān
katham avitāsi janān idaṁ na jāne ||5||

Rādhā said, "O Kṛṣṇa! being cruel, you wander in the forests, burned by the summer, giving pain to your body. I cannot understand how you can protect people who are distressed by thinking about you in this way."

idam abhihitam ākalayya kṛṣṇaḥ
smita-vadanaḥ svayam āha yat tu rādhām |
tad avakalaya citta vittam etat
tava bahu-vṛtti-padaṁ bhavisyad asti ||6||

O mind! Listen what Kṛṣṇa, smiling, said to Rādhā on hearing her. It is a treasure which will be the source of many pastimes in the future.

ahaha sumukhi nedam anyad ūhyaṁ
tapartum anv api tatra citratāsti |
kva ca sa hi madhuvat kva cāpi varṣā-
vad anubhavaṁ dadate svayaṁ kva cāpi ||7||

Kṛṣṇa said, "O beautiful-faced Rādhā! Do not argue with this. In this forest there is something astonishing. In some places it gives the experience of spring, in some places monsoon, and in some places summer."

vanam iha yad anūpam asti tasmin
madhur iva bhāti nidāgha-kāla eṣaḥ |
nirudaka-taruṇi svayaṁ nidāghaḥ
kṣiti-dhara-nirjhara-bhāji-vārṣika-śrīḥ ||8||

"The forest near the water manifests like spring during summer. Summer displays the wealth of the monsoon, with a waterfalls for the trees."

mama samam amarībhir atra vṛndā
nikhila-vanaṁ paritaḥ pariṣkaroti |
yad aharahar ahaṁ bhavatyā
saha sahacāribhir apy alaṁ bhajāmi ||9||

"Vṛndā with the forest *devatas* cleans all my forests where I enjoy pastimes with you and other *gopīs* daily."

sumadhura-nava-nārikela-nīraṁ
tad-upama-tāla-phalāmbu cāsya majja |
upahṛtam iha vṛndayā satṛṣṇe
sakhi-sahite mayi tṛptim ādadhīta ||10||

"When we are thirsty, Vṛndā offers supremely sweet coconut water and excellent *tala* fruit juice to me and my friends, and thus gives us satisfaction."

sa panasa-sahakāra-gostanīnāṁ
rasa-rasanaṁ racayāmy ahaṁ samitraḥ |
tvad-adhara-madhu māṁ tu tatra citraṁ
smarayati sāndratayā svam eva subhru ||11||

"O beautiful-browed Rādhā! With my friends I taste the juice of jackfruits, mangoes and grapes, and immediately remember the thick honey wine of your lips, wonderful in their sweetness!"

atha vayam api tāṁ vihāra-bhūmiṁ
tava kalayāma yadi tvadīyam iṣṭam |
iti vṛṣaravijādibhiḥ pradiṣṭas
tvaritam amūbhir amūṁ hariḥ pratasthe ||12||

"If you desire, I can show you these places of pastimes." Ordered by Rādhā and other *gopīs*, Kṛṣṇa quickly entered at that place with them.

prathamam abhiyayau vasanta-vantaṁ
vipina-viśeṣam atha pradeśam anyam |
anubhava tulayānubhāvayaṁś ca
pravadati sa sma sa-narma-suṣṭhu-vācam ||13||

First Kṛṣṇa went to the spring forest and then to another places, talking to *gopīs* with beautiful, joking words, so that they seemed to experience it personally.

ahani vayam amūṁ nirīkṣya subhru
vara-saritaṁ puritaḥ samaṁ sajantaḥ |
nija-nija-dhavalās tu pāyayitvā
viharaṇam atra suhṛdbhir ācarāma ||14||

“O beautiful-browed Rādhā! In the day, coming to Mānasa-gaṅgā and gathering together, we make the cows drink water and play with my cowherd friends.”

śaśi-mukhi śucimāsi madhya-madhyaṁ
dinam anu mandira-tulya-śaila-garbhe |
jhara-nikara-parīta-pārśva-deśe
saha bhavatīkam ahaṁ mudā śayiṣye ||15||

“O moon-faced Rādhā! In summer, at noon, in a mountain cave similar to a palace, beside a waterfall, I will lie down happily with you!”

savitṛ-duhitṛ-tuṅga-tīra-garbhe
śaśi-maṇi-dhāmani kuñja-puñjarāji |
anu rahasam ahar vrajāntarantaḥ
saha bhavatīkam ahaṁ mudāśrayiṣye ||16||

“On a high bank of the Yamunā, in a moonstone abode within many forest bowers, secretly during the day, I will joyfully take shelter of you.”

vayam iha sariti draveṇa gatvā
viharaṇaṁ narma-saśarmatāṁ nayāma |
iti vṛṣaravijāṁ vidhṛtya bāhāv
apara-sakhī-sahitāṁ ca calann uvāca ||17||

“Quickly going into the river we will have some joyful pastimes.” Holding Rādhā by the hand, and going with the *gopīs*, Kṛṣṇa spoke.

nikaṭa-nikaṭatāṁ calaṁs taṭinyā
nirudaka-mātra-padaṁ kramāt tyajaṁś ca |
tapa-madhu-nṛpa-rāṣṭra-yugma-madhyaṁ
gatam iva candramukhi svam atra paśya ||18||

Leaving the waterless part of the forest, Kṛṣṇa said, “O moon-faced Rādhā! Look, you are now between the hot summer forest and the country of the king of spring!”

iha kamala-vanāni tāpa-śīrṇāny
api kamalāni kiyanti dhārayanti |
tata iha sariti praviśya yūyaṁ
vayam api tāni vicitya cāru cinmaḥ ||19||

“Here the lotus forests have withered in the heat, but some of them remain. Entering the river we will freely pick some flowers.”

muhur iha paritaḥ samāvrajantaḥ
sariti rasa-prasaraṁ gaveṣayantaḥ |
nava-nava-tanayāya padminīnāṁ
stanam iva vāriruhaṁ duhanti bhṛṅgāḥ ||20||

“Coming from all directions, looking for nectar in the river, the bumble-bees milk the lotuses which are like breasts of women for their new-born baby.”

iti vana-valitaṁ chalaṁ vidhāya
vraja-sumukhīḥ saritaṁ praveśyamānāḥ |
kamala-cayana-lakṣyataḥ sva-vāñchā-
lasita-vaśāḥ sa cakāra tatra tatra ||21||

Using many tricks, Kṛṣṇa made Rādhā and the other beautiful-faced girls of Vraja enter the river. On the pretext of picking lotuses in various places, he came under the control of his desired goal.

kamalam idam aho mayā tu labdhaṁ
kanaka-ruci-prathitaṁ tvayā tu nīlam |
iti vividha-miṣaṁ parasparaṁ tāḥ
samam ajitena vihāra-sāram īyuḥ ||22||

“Ah! This is amazing! I have obtained a beautiful golden lotus, and you have obtained a blue one!” Thus, on various pretexts, the *gopīs* attained the essence of amorous pastimes with Kṛṣṇa.

hṛdi kim u kamalaṁ lalāga kiṁ vā
hari-kara ity amukā viśaṅkamānāḥ |
vraja-jani-sudṛśas tadā navīnāḥ
sapulaka-śītkṛti-kāritām avāpuḥ ||23||

The women of Vraja worried whether the lotus, or whether his hand would become attached to their hearts. The young women’s hairs stood on end as they happily sighed.

atha vihasati tatra jihma-netrā
murajiti cikṣipur āyudhābham ambhaḥ |

sa ca tad akṛta tāsu kintu tāsāṁ
tad-apagamaḥ kriyate sma tasya tena ||24||

When Kṛṣṇa laughed, they frowned and threw water at him like weapons, and he also threw water at them. Being splashed by the *gopīs*, Kṛṣṇa then gave up the water battle.

harir asura-sahasra-lakṣajetā
svayam abalābhir ayaṁ vijetum iṣṭaḥ |
yad iha jayam avāpa tan na citraṁ
yad atha jitas tad atīva citram atra ||25||

Though he was unconquered by millions of demons, the girls desired to defeat him. It was not surprising if he defeated them, but what was more surprising is that they defeated him.

yad api ca jala-secanena kīrṇas
tad api parābhavam āpa nāgha-śatruḥ |
iti bhrukuṭim adhāt tu vārṣabhānavy
atha sa tu tatra babhūva citra-kalpaḥ ||26||

Though he was covered with water, he could not be defeated. But when Rādhā frowned at him, he became motionless like a painted picture.

harim atha sakalābalā vilāsāl
laghu jagṛhur jita-kāśitāṁ dadhānāḥ |
punar api hasitānulāpa-bhaṅgyā
bahir avadhānam adhāpayan mṛgākṣyaḥ ||27||

Having conquered him, the doe-eyed *gopīs* joyfully and quickly grabbed Kṛṣṇa. Even laughing and joking externally, they were very attentive.

avahitavati jīvanādhināthe
vṛṣaravijā drutam asya karṣaṇāya |
taṭam aṭitavatīha kṛṣṇa-nāmāpy
anugatatāṁ samavāpa rāga-baddhaḥ ||28||

When Kṛṣṇa became sober, and Rādhā, to attract him, went to the shore, Kṛṣṇa followed her, bound by attachment.

drutam atha paricārikā murāriṁ
vṛṣaravijāṁ savayastatīr amūś ca |
mṛdu mṛdu vasanena mārjitāṅgān
akṛṣata vastra-varān adhārayaṁś ca ||29||

Quickly, servants came and dried the limbs of Kṛṣṇa, Rādhā, and the *gopīs*, and then dressed them in the best clothing.

svayam atha vṛṣabhānujā sva-kāntaṁ
mṛga-mada-kuṅkuma-cūrṇa-marjitāṅgam |
sulaghu vidadhatī jahāra jāḍyaṁ
bahir abahiḥ punar ājahāra jāḍyam ||30||

Rādhā then anointed her beloved Kṛṣṇa with musk and *kuṅkuma* powder. He gave up external motionlessness but internally was completely stunned.

atha ghusṛṇa-viśeṣakāṁśu-yuktaṁ
laghutara-veśa-viśeṣa-śobhi-muktam |
akuruta vṛṣabhānujā sva-kāntaṁ
sa ca rucitām akarod amūṁ nitāntam ||31||

Rādhā dressed Kṛṣṇa in light saffron-like clothing and decorated with shining pearl, and Kṛṣṇa also gently dressed her in charming garments.

kramuka-sita-karāñci-parṇa-vīṭīr
adita sakhī hari-rādhayor mukhāntaḥ |
yugalam api tayoḥ sakhī-janānām
adhita sukha-prathanāya vaktra-madhye ||32||

One *gopī* offered betel nut with camphor to the mouths of Rādhā and Kṛṣṇa, and the couple offered the *sakhis* their chewed betel nut for their pleasure.

atha kamala-karāḥ sakānta-kāntāḥ
savilasitaṁ sadanāya gantu-kāmāḥ |
vijita-kamala-patra-cāru-netrā
virurucire nikhilena khelitena ||33||

The girls with lotus hands and beautiful eyes that conquered lotus petals, earning to enjoy charming pastimes, playfully urged Rādhā and Kṛṣṇa to go to the forest bower.

kvacid api hariṇā samaṁ vyadhus tāḥ
puru kamalākamali prahāsa-yuktam |
idam iha na vidus tu tena śaśvaj
jitam akhilaṁ bhuvaneṣu kevalena ||34||

Sometimes, laughing, they began a battle of throwing lotuses with Kṛṣṇa, not knowing that everyone in the world could be easily defeated by him.

iti bahu-vidha-khelam ālayāntaṁ
jagṛhur amūr amunā samaṁ samastāḥ |
tad anu ca vara-niṣkuṭa-stha-dhiṣṇyaṁ
praviviśur āviviśuś ca tasya bhāsi ||35||

Thus *gopīs* played in many ways with Kṛṣṇa while going to the forest pavilion. They then entered a beautiful abode, situated among the pleasure gardens, and illuminated it with their radiance.

maṇi-sadanam idaṁ vṛtīr atītaṁ
vara-sarasī-sara-sīruhāli-madhyam |
sukusuma-sukumāra-garbha-tūlī
milad-upadhāna-śubhaṁyu-mañju-śayyam ||36||

In the midst of excellent lakes filled with lotus flowers, in a jewelled palace, there was a soft, splendid bed with nice pillow strewn with flowers.

saruci-nihita-tāla-vṛnta-bhṛṁgā-
raka-mukha-śarmada-vastu-saṁstutāṅgam |
drutataram aviśad viśaṁś ca śayyām
adhivasati sma hariḥ smitāṁśu-śobhi ||37||

There were palm leaf fans, excellent pitchers, and other pleasing items. Slightly smiling, Kṛṣṇa entered that place and sat on the bed.

tam atha kusuma-cāmaraṁ dadhānā
vṛṣaravijā svayam eva sevate sma |
anṛjudṛśam amūṁ balaṁ chalaṁ ca
praṇayi sa tu praṇayan nināya śayyām ||38||

Daughter of Vṛṣabhānu took a flower whisk and began to fan him, but clever Kṛṣṇa made frowned Rādhā sit on the bed by force.

iyam api tata eva kheda-dambhād
alasa-nibha-sthititāṁ babhāja tasyām |
tad anu savayasaḥ sa-candra-tāmbū-
lakam anu śarma dadhus tayor dvayoś ca ||39||

Chaste Rādhā pleased Kṛṣṇa by pretending to be tired and unhappy. Then the *sakhis* satisfied the couple by offering them *tambula* with camphor.

tad anu tad anumāya tena tasyā
rahasi mithaḥ sthiti-vāñchitaṁ vayasyāḥ |
sa-miṣam apagatāḥ kṣaṇaṁ tu kācin
mṛdu-mardanam etayor vyadhatta ||40||

Understanding that Rādhā and Kṛṣṇa wanted to be alone, the *sakhis* on some pretext quickly left, but one maidservant stayed and gently massaged the couple's feet.

iyam api vigatā dvayasya nidrāṁ
chala-racitāṁ chalam āracayya yat tu |
nayana-yugala-mīlanaṁ vihāya
praṇaya-mayīm udamīmilan nijehām ||41||

When Rādhā and Kṛṣṇa feigned sleep, the maidservants left on some excuse, and the couple, opening their eyes, manifested their loving pastimes.

iti bahu-vidhā-kelibhir nidāghe
vigatavati praviveśa vārṣika-śrīḥ |
jalada-valaya-vidyudāli-lakṣmyā
hari-hari-dāra-tanūr vilāsam āpa ||42||

When the summer passed with many kinds of playful activities, the opulence of monsoon entered, and the bodies of Rādhā and Kṛṣṇa attained beauty of the clouds and lightning.

rucim iha kalayan vrajeśa-sūnur
niśi niśi varṇayituṁ ruciṁ jagāma |
idam avadadhatī ca vārṣabhānavy
api savayastatir udyad ullalāsa ||43||

Kṛṣṇa developed desire to describing the beauty of monsoon every night, which greatly pleased Rādhā and her friends.

iti ghana-samaya-sphuṭa-prabhāte
nija-jana-nīhitaṁ payaḥ kṛtānnam |
marica-valitam uṣṇam īṣad aśnann
aham anurāma-mukhaṁ sukhaṁ bhajāmi ||44||

Kṛṣṇa said, "In the rainy season, early in the morning, eating along with Balarāma warm sweet rice with pepper prepared by Yaśodā, I feel happy."

mama janitithir eṣyatīha bhādre
vraja-jana-śarma ca tena sārddham aṅga |
dvayam api yad idaṁ jaganti dhinvan
puratara-parva taniṣyati prakṛṣṭam ||45||

"In Bhadrā month, when my birthday comes, giving joy to the people of Vraja, and then your birthday comes, a great festival is held, giving bliss to the world."

gṛha-śikhara-śikhām athādhirūḍhāḥ
kalayata niśy api goṣṭha-vanya-dhāma |
pratilava-taḍidāli-dīpti-bhūmnā
dina iva sarvam idaṁ muhur vibhāti ||46||

"Climb on the roof of the house and see the cowherd village and forest at night! Everything shines constantly like a string of lightning as if it were daytime."

nabhasi jalada-vidyudāli-lakṣmīr
bhuvi haritaḥ sphurad indra-gopa-kāntiḥ |
mad-anuga-bhavatīva kānana-śrī-
tatim anu poṣakatāṁ sakhi prayāti ||47||

"O Rādhā! The beauty of the rain clouds and lightning in the sky, and the reddish hue of the *indragopa* insects on earth, nourish the beauty of the forest, just as your devotion nourishes me!"

sthala-kulam iha kūrma-pṛṣṭha-tulyaṁ
nayana-gati-prada-ratna-veśa-madhyam |
vitatam abhinava-prarūḍha-tārṇaṁ
pari dhavalā-gaṇa-pālanaṁ karomi ||48||

"I graze my cows in the meadows filled with new grass within the amazing jewelled enclosure, broad like a turtle's back."

giri-vara-śirasi vyudasta-pārśvā-
vṛti-maṇi-sadmani labdha-dhenu-dṛṣṭiḥ |
bahu-vidha-śata-rañja-mukhya-khelā
vidadhad ahaṁ sakhibhiḥ sukhaṁ prayāmi ||49||

"Gazing at the cows from roofless jewelled house on the top of Govardhana Hill, I feel happiness with my *sakhas* in many types of play."

sravati salilam ambude tarūṇāṁ
kuhara-gṛhe rasayan phalaṁ sa-kandam |
upasalila-śilāsanaḥ sad-annaṁ
dadhi-sahitaṁ sakhibhir vibhaktam aśnan ||50||

"When the clouds pour water, I taste fruit and roots in a house-like hollow of the tree. When the rain ends, sitting on a stone near the water, I eat rice with yogurt with my cowherd friends."

kvacid api giri-mūrdhni dhenu-hūtiṁ
vidadhad amūś ca mudā niviśya paśyan |
adhi vaḍabhi-gatābhir īkṣaṇīyaḥ
satatam ahaṁ bhavatībhir atra tatra ||51||

"Sometimes I bring the cows to the top of Govardhana, and, sitting there, happily gaze about. There I can be seen by you from the top of your jewelled watchtower."

iha vahati kadamba-nīpa-yūthī-
śa-valita-ketaka-gandha-sandhavātaḥ |
anubhava-saviviktataṁ ca yadvat
tava mama cānubhavanti gandham alpam ||52||

"There the wind blows with the fragrance of *kadamba, nipa*, *yuthi* and *ketaki* flowers. As one experiences that aroma, so one can experience your and my fragrance to a small degree."

yadi pulaka-kulākulāsi kṛṣṇaṁ
kanaka-paṭaṁ paṭu māṁ nirīkṣya bhadre |

ghana-taḍid-udayād vivardhamānā-
ṅkura-dharanītulanāṁ tadā prayāsi ||53||

"O fortunate Rādhā! When you see me, black, wearing golden cloth, and your hairs stand on end, you are like the earth suddenly sprouting new shoots when the lightning flashes in a cloud!"

ghana-samayam anu dhvaniṁ plavādyā
vidadhati te ca ghanā muhus tam atra |
niśamayitum amuṁ parasparaṁ ye
sphuṭam aniśaṁ racayanti suṣṭhu puṣṭam ||54||

"The frogs begin croaking on seeing approaching clouds, and the clouds begin to rumble. Thus they mutually inspire each other to make their sounds become heard continually."

jaladam anu kaniṣṭha-madhya-mukhyāḥ
plava-śikhi-cātaka-nāmakāḥ prapannāḥ |
taratama-vidhinā tad-eka-nandi
dvayam aparas tu tadeka-jīvijīvaḥ ||55||

"The frog, peacock and *cataka* bird, like *kanistha, madhyama* and *uttama*, surrender to the cloud. The first two become blissful at seeing the cloud, but the *cātaka* takes the cloud as its very life."

aham api tad idaṁ vilokamānaḥ
kila vimṛśāmi nijān ananya-bhaktān |
yad anu ca bhavadīya-vṛndam etat
paramatayā mama cittam āviveśa ||56||

"Seeing this, I deliberate on my pure devotees. Among them, you and your *sakhis* are the topmost, and you have completely captured my mind!"

iti vadati harau papāta vṛṣṭir
visṛmara-śīkara-bhāk tataś ca sakhyaḥ |
paṭakuṭam adadhur dvayasya khaṭṭām
anu paritaḥ sadanaṁ paṭāvṛtaṁ ca ||57||

As Kṛṣṇa described the sweetness of the forest to Rādhā in this way, the rain began to fall, and the *gopīs* made a canopy of clothes over the couch where the couple was sitting.

bahir anu ghana-garjitaṁ savarṣaṁ
gṛham anu talpa-vareṇyam alpaśītam |
tad anu vasita-śasta-vastram etan
mithunam anusmara citta gaura-kṛṣṇam ||58||

O mind! Remember the golden Rādhā and black Kṛṣṇa wearing charming garments, in the palace furnished with an excellent bed, while outside the clouds thundered and showered rain.

iti bahu-vidha-sukha-khelayā prayāte
ghanasamaye śaradā jagāma tāṁ ca |
sphuṭam avakalayan purāvad ākhyad
vṛṣaravijāṁ murajin niśi krameṇa ||59||

After they spent time in various joyful pastimes during the monsoon season, they entered the autumn forest and Kṛṣṇa began describing this season to Rādhā.

aharahar udaye śarat śarat-praveśe
nija-jananī-nihitaṁ payaḥ kṛtānnam |
saha-suhṛd upabhujya dhenu-saṅgād
vana-kalitaṁ bhavatīṁ vivicya vacmi ||60||

"When autumn arrives, every morning I eat rice boiled in milk prepared by Yaśodā with my friends and go to the forest with the cows. I will describe to you the beauty of the forest at this time."

vahad anu navam abhram accha-bhāvaṁ
praṇidadhatī kṣitir ātmanānucakre |
tad-ucitam upajīvanīya-bhāve
mayi bhavatī bhavatīdṛg eva subhrū ||61||

"O beautiful-browed Rādhā! In the autumn the earth is clean, and air is very clear, like your pure love for me, whose life depends on you."

taḍid-anuvalane gate payodād
bata siti-mānam ite tathā payode |

tvad-apagama-daśāṁ nijāṁ purāṇīṁ
muhur aham asya tulām anusmarāmi ||62||

"When the lightning disappears, the cloud becomes pale. The same thing happens to me when you leave me."

atha yadi kalayāmi tīranīra-
vrajam anu khañjana-haṁsa-kuñja-kāntim |
vara-tanu bhavadāgatiṁ vitarkya
bhrama-daśayā bata vibhramaṁ prayāmi ||63||

"O beautiful girl! When I gaze upon the river bank, upon the swans in the water, and upon the beauty of the forest bowers with *khanjana* birds, I think that you are coming and become completely bewildered."

abhilaṣati madīya-keli-śikṣā-
gurum iyam acyuta-vallabhākṣi-lakṣmīm |
iti kila kamalāvalīṁ vidhūtām
uru śapharī-nikaraś carīkarīti ||64||

"O beloved! The lotuses, surrounded by the restless *saphari* fishes, seem to desire the beauty of your eyes, which are the *siksa gurus* of my pastimes."

jalam anu paramācchatāṁ nirīkṣya
kṣaṇam anusandadhad antaraṁ yadāsmi |
prati-phalitam iha svam īkṣamāṇas
tava manasā tulanām anusmarāmi ||65||

"Seeing the purity of the autumn water, and my reflection in it, I compare it to your mind."

nava-nava-pulinaṁ nirīkṣya tat tat
pada-dalanāṁ viniṣidhya tatra cāham |
manasi vinidadhe sma hetum anyaṁ
vacasi tad anyam idaṁ tvam eva vetsi ||66||

"When some *gopīs* see fresh footprints of the other girls along with my footprints on the river bank, I deny this, and try to justify myself by giving some explanation. You know this."

pathi pathi kusumaṁ vicitya śaśvat
kusuma-mayaṁ dhanur-ādikaṁ vidhāya |
pulina-kulam adaḥ prapadya tasmin
kusuma-śarāya vayaṁ baliṁ dadāma ||67||

“Walking along the forest paths and picking flowers, we make flower bow and other offerings, and arriving at the river bank, we worship Kamadeva.”

kumuda-mukulam alpam alpa-nālaṁ
śara-tulitaṁ viracayya śilpa-śāli |
dhanur api nava-ketakasya parṇān
tri-catura-yoga-dṛḍhān dṛḍhaṁ sṛjāmaḥ ||68||

“Expertly making arrows from small lotus stems, we make bow by combining three or four fresh *ketaki* leaves.”

iti harir acalat priyā-sahāyaḥ
kusuma-citiṁ vidadhad vicitra-keli |
pṛthu-tanu-viṣamac-chadāṁs tanīyas
tanu-latikābhir itaḥ smitān jahāsa ||69||

Saying this, Kṛṣṇa walked with his beloved *gopīs* and picked flowers, enjoying various wonderful pastimes. Seeing broad *sapta-parna* trees with subtle leaves and their trunks entwined with tender creepers, they laughed.

atha pulinam asāv apaśyad indoḥ
prati tanuvat pulinasya tadvad-indum |
kutuka-rasa-vaśād viśaṁś ca tasmin
svam amṛta-sikta-nibhaṁ vidan nananda ||70||

Coming to the river bank, Kṛṣṇa saw the bank to be a replication of the moon, and the moon to be a replication of the river bank. Overcome with joy, he eagerly sat there, feeling bliss as if being sprinkled by the nectar.

avadad atha sakhītatir mukundaṁ
kusuma-śaraḥ kva nu yaṁ prapūjayāmaḥ |
harir avadad ahaṁ sa eva sākṣād
iti mama pūjanam eva tasya viddhi ||71||

Then *sakhis* said to Kṛṣṇa, whose face was beautiful like the *kunda* flower, "How will we worship Kamadeva?" Hari said, "That Kamadeva is me. Know that worshipping me is nondifferent from worshipping him."

yadi kusuma-śarasya śaktim asmin
mayi manuṣe natarāṁ tadāli-vargaḥ |
mama kusuma-śarān sahasva sākṣād
iti kalayan sa tu kampate sma vargaḥ ||72||

"If you do not believe that I possess the *śakti* of Kamadeva, then see my power directly!" When Kṛṣṇa said this, they all trembled.

atha vṛṣaravijāvadan murāre
śatrum iha bhauma-yudhi tvam eka eva |
para-bala-bahu-koṭi-śastram asyan
jayam abhajatas tad idaṁ nicāyayasva ||73||

Rādhā said, "O Murāri! Alone you defeated Bhaumāsura and his huge army with countless weapons. Show us that power!"

upaparisaram asya tarhi sarvāḥ
kusuma-śarāna kiranna amūr asaṅkhyān |
abhinad ayam amūn śarān amūṣāṁ
kusuma-śarair uta kañcukāny avidhyat ||74||

Then all the *gopīs* threw limitless flower arrows from all directions at Kṛṣṇa, but he destroyed all their arrows with his flower arrows, and also pierced their bodices.

harim atha jita-kāśinaṁ babhāṣe
hari-ramaṇī-vitatiḥ smitaṁ dadhānā |
vayam iha yuvatī-janās tad asmat-
paricitam eva vihāram ādiśasva ||75||

Smiling, his beloved *gopīs* then spoke to the victorious Kṛṣṇa, "We are just young girls. Please tell us how to do some activities which are known to us."

harir atha vihasan jagāda yūyaṁ
bharata-mataṁ prati rājathāti-vijñāḥ |

tad anusarata gīta-vādya-nṛtyaṁ
mama bhavatībhir udetu tāratamyam ||76||

Smiling, Kṛṣṇa said, "You are most learned in the arts like singing, playing musical instruments and dancing. Let my excellence in these arts manifest along with yours!"

drava iva hari-gānataḥ śilādyaṁ
hari-ramaṇī-jana-sīmakaṁ babhūva |
harir ajani kathañcanāpi dhīraḥ
sa ca na tathājani gānatas tu tāsām ||77||

When Kṛṣṇa sang, everything, beginning with stones upto the *gopīs*, began to melt, but when his beloveds started to sing, he lost his composure.

atha militatayā cakāra lāsyaṁ
nija-vanitābhir ayaṁ na cāpa sāmyam |
tam abhidadhur amūr vayaṁ na sandīpanim
abhajāma guruṁ kathaṁ nu vidmaḥ ||78||

Then Kṛṣṇa joined the *gopīs* in dancing, but he could not equal them. They said to him, "We didn't learn dancing from Sandīpani Muni, how can we learn?"

harir akuruta taṇḍunā praṇītaṁ
naṭanam anena jahāra cittam āsām |
iha jagadur amūr vayaṁ na padmā-
tulitatamā yad ihāpi śikṣitāḥ smaḥ ||79||

Kṛṣṇa stole their hearts by his dancing art, learned from Taṇḍu, Bharata's teacher. They said to him, "We are not as qualified as Lakṣmī to learn this dance."

vyati-militatayātha rāsa-nṛtyaṁ
vyadhiṣata tā dayitena tena sārddham |
vilasita-vara-mādhurībhir eṣāṁ
sura-vanitā mumuhur muhur muhuś ca ||80||

Then the *gopīs* joined together and performed the *rasa* dance with their beloved Kṛṣṇa. The wives of the demigods became again and again overwhelmed by the excellent sweetness of this dance.

atha harir akarod ihāpi citraṁ
java-mahasā sa tathānaśe samastam |
yad akhila-mahilāḥ sva-pārśva-lagnaṁ
tam anulavaṁ bata menire nirīkṣya ||81||

Then Kṛṣṇa did something wonderful. He expanded his great beauty so that every *gopī* thought he was beside her.

vilasitam idam ittham ācarantaḥ
śramam upalabhya cirād amī niviṣṭāḥ |
vyajana-salila-pānakāṅga-rāga-
kramu-kapuṭādibhir āśritābhir iṣṭāḥ ||82||

Performing pastimes for a long time and tiring, they entered a forest bower. Servants gave them pleasure by fanning them, and offering water, drinks, *tambula*, ointments and other items.

atha bhṛśam upalabhya śāntim etā
hari-hariṇī-nayanā niśāvasāne |
vanam anuvihṛtiṁ mudā dadhānāḥ
svam upavanī-maṇi-mandiraṁ sasarjuḥ ||83||

Attaining peace, Kṛṣṇa and the doe-eyed *gopīs*, performing pastimes in a forest as night approached, went to a jewelled palace in a grove.

atha muraripu-rādhikākhya-yugmaṁ
mṛdu-śayanaṁ pratilabhya valgu-śarma |
atanuta śayanaṁ tathā yathā tat
tanum api bhedam adhāt tanu-dvayaṁ na ||84||

Rādhā and Kṛṣṇa happily lay down on the attractive soft bed, so that there was no distinction between their two bodies.

atha giri-vara-parvaṇi svasṛṇāṁ
gṛha-gataṁ parvaṇi kārtike māsi |
bahu-vidha-mahasā saśarma-pūrṇe
tad anu mukhaṁ mukharaṁ sukhaṁ karoti ||85||

In Kartika month, at the time of the Govardhana and *Bhratri-dvitiya*[72] festivals, everyone, gathering with great joy, filled each other with happiness.

atha śarad-anujā yadā ṛtu-śrīr
mṛdu-mṛdu-śīta-mayī samājagāma |
aśana-vasana-kānanādri-khelā-
śayana-sukhādi hariḥ priyām uvāca ||86||

Then beautiful and slightly cool *hemanta*, the younger sister of the autumn, came. Happily enjoying loving pastimes and delicious food on a flower bed in the forest bower at the foot of Govardhana, Kṛṣṇa spoke to his beloved Rādhā.

surabhi-navaka-śāli-taṇḍulībhiḥ
puru-sita-vaṣkayaṇī-payaskṛtānnam |
suparimala-haviḥ plutaṁ samantād
vikalita-valkala-bīja-nāga-raṅgam ||87||

"In winter I enjoy fragrant rice from the new harvest, *pāyasa* made from the milk of white cow that has many calves, and mixed with fragrant ghee, and oranges without skin and seeds."

bahu-ghṛta-paripakva-piṣṭabhedaṁ
pravitata-maṇḍaka-roṭikābhir iṣṭam |
parikṛta-dalitārdrakaṁ svamātra-
arpitam uṣasi svadate varoru mahyam ||88||

"O girl with beautiful thighs! At dawn, Mother Yāśodā feeds me various cakes fried in ghee, *maṇḍakas*[73] and *roṭis* with ground ginger."

tad anu ca jananī dadāti veṣaṁ
mṛga-mada-kuṅkuma-cūrṇa-pūrṇa-vastram |
tam aham aharahaḥ sajan sarāmaḥ
saha-sakhi-vīthir atīva śarma yāmi ||89||

"Then Yaśodā gives me garments anointed with musk and *kuṅkuma*. Daily, accompanied with Balarāma and my friends, I feel great happiness."

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[72] The second day of the bright half of Kartika month, when sisters invite their brothers to their houses and entertain them, who in their turn give them presents.

[73] Thin flat circular wheat-flour cakes with milk and sugar.

yad api vividha-temanādi-madhyaṁ
dinam upalabdham ihāsti paṅkajākṣi |
tad api bhavati sārdrakaṁ ghṛtāntaḥ-
kṛta-paca-śarṣapa-śākam ādarāya ||90||

"Though Mother Yāśodā sends various preparations at noon, I am most pleased with *śaka*, flavored with mustard and fresh ginger, and cooked in ghee."

aharahar anu dhenu-kañcukādi-
cchavi-savitṛ-cchavi-mitratāccha-bhāsaḥ |
sakhibhir akhila-keli-śāli-hārī-
taka-ruta-karmaṇi narma-śarma yāmaḥ ||91||

"Shining like the sun with the beautiful jacket and ornaments, daily I herd my cows and feel happiness in joking with my cowherd friends, imitating the cries of playful parrots and other birds."

pariṇatatara-jambha-nāga-raṅga-
kramuka-mukha-dyuti-śoṇa-kānanāntam |
smita-lasita-kaṭiñjarādi-puṣpa-
pramudita-sarvam ahar-divaṁ bhramāmaḥ ||92||

"During the day, we wander in the forests shining reddish glow with ripe rose apples, oranges, betel nuts, while playing, joking, and gazing at the blossoming basil flowers and other plants."

cala sakhi tad idaṁ vanaṁ nirīkṣe-
mahi hima-leśini mārgaśīrṣa-māsi |
parapara-divase tu śītaśīte
nahi vihṛtir bahir aucitīṁ bhajeta ||93||

"O Rādhā! Let us go and see the forest of the little cold Mārgaśīrṣa month! Since it gradually gets colder and colder, it is unsuitable for playing outside at this time."

iti hari-vacanād anena sārddhaṁ
vanam anugamya viramya ramya-rūpam |
samucita-phala-puṣpa-saṅgraheṇa
pramada-bhṛtaḥ pramadāgṛhaṁ samīyuḥ ||94||

Hearing Kṛṣṇa's words, Rādhā went with him to the forest and enjoyed pleasant pastimes there. After gathering fruits and flowers of the winter season, the *gopīs* blissfully returned home.

iti mṛdutara-tulikānukūlī-
kṛta-śayanaṁ nayanābhirāma-yugmam |
madhu-ripu-vṛṣa-bhānu-jāsamākhyaṁ
na vapuṣi bhedam avāpa nāpi citte ||95||

Then Rādhā and Kṛṣṇa, delight for the eyes, lay down on the soft, comfortable cotton bed, and their bodies and hearts became one.

atha dhanur-aparāṁśa-mīnarājā-
vadhi ravibhoga-gatāha-saṅgha-bhāge |
mura-ripur avadat purāvad etāṁ
vṛṣaravi-jāṁ sa nijāṁ vilāsa-lakṣmīm ||96||

Then, as previously, Kṛṣṇa described to Rādhā the wealth of his pastimes in the period when the sun travels from *Dhanus* to *Mīna*[74].

ghṛta-dadhi-kṛśarārdrakādi-juṣṭāḥ
kaṭu-vaṭakā vividhāni sandhitāni |
ahar-ahar udaye madīya-mātrā
mayi nihitāni bhṛśaṁ sukhaṁ vahanti ||97||

"Every day when the sun rises, my mother serves me *vaṭaka*[75] cakes with sesame and ginger and cooked in ghee, yogurt, and various pickles, which give me great pleasure."

bahu-vidham atha dugdha-bāṣpa-pakvaṁ
mṛdu mṛdu piṣṭaka-miṣṭa-pūrṇam |
adhi dina-dina-madhyam ātma-mātrā
prahitam ahaṁ ramayan mudaṁ bhajāmi ||98||

"Daily at noon, I enjoy with my friends boiled milk and many types of very soft and sweet cakes that my mother happily sends to me."

[74] From Sagittarius to Pisces (from Pausa to Phalguna months).

[75] Cakes made of pulse-flour and fried in ghee.

ghusṛṇa-rucir atūla-sūkṣma-vastra-
dvi-dalaja-kañcuka-yuk-pidhāna-vakṣaḥ |
pavana-rahita-gharma-śarma-dātṛ-
sthalam anu dhenv avanena śarma yāmi ||99||

"Wearing a saffron-colored, very fine upper clothes covering my chest, I feel pleasure grazing my cows in a comfortable warm place free of cold wind."

śiśiram anu samasta-sattva-jāte
ruti-rahite kikhiṣu pragalbha-vākṣu |
samavadad iha ko 'pi neti nūnaṁ
sakhi hasitaṁ dayayā sahāyati sma ||100||

"O *sakhi*! In the cold season, when no animal sounds are heard except jackals howling, someone loudly says, "There is no one here," while happily thinking, "Maybe someone will hear me and kindly come."

śiśira-januṣi durdine 'pi jāte
miti-rahitā dhavalāḥ sukhaṁ caranti |
śṛṇu sakhi tad-upāyam antyam ekaṁ
mama muralī jani yat tu vāyu-sūktam ||101||

"In the winter season with cold weather, I happily wandering with my cows in the deserted forest. O *sakhi*! Hear about the only method of grazing cows in this season: sweet sounds of my *muralī* flute make us forger about the cold!"

śiśiram akusumāntaraṁ nirīkṣya
srajam iha kunda-kṛtāṁ bibharmi citrām |
vipadi yad upajīvanaṁ tad eva
pratipadam ādara-bhājanaṁ vibhāti ||102||

"Seeing that there are no other flowers in the cold season, I wear wonderful garland made of *kunda* flowers. In difficult times, just maintaining its life makes the *kunda* creeper the object of respect."

iha hrasitam ahaḥ-samūham ūhā
viṣayatayā dadhataḥ pare nininduḥ |
bhavad-upasṛti-vardhi-rātri-vṛddher
alam aham asya tu vaśmi dīrgham āyuḥ ||103||

"Ordinary people criticize the shortened winter days because they cannot accomplish their material activities. But because the nights are longer, association with you is also longer. Thus I desire that winter nights last a long time."

atha madhu ṛtur eṣyati praphullaṁ
vana-nikaraṁ vidadhad yadā tataḥ prāk |
hari-hari-vanitākulaṁ praphullaṁ
svayam abhavad bata paśya tasya vīryam ||104||

When spring comes, the forest begins to blossom, and Kṛṣṇa with his beloved *gopīs* also start to bloom. Ah, behold the power of spring!

prathama-samam athātra bhojanādyaṁ
samucitam āpravidhāya kṛṣṇa-candraḥ |
niśi niśamayati sma vanya-vṛttaṁ
dina-dinam apy atulaṁ vṛṣārka-putrīm ||105||

After taking his evening meal, Kṛṣṇa, the moon of Vraja, described to Rādhā the amazing changes taking place in the forest in spring.

niśamaya kutukaṁ vane 'dya dṛṣṭaṁ
vitaritari prasabhaṁ bibharti bhikṣuḥ |
amadhu-januṣi puṇḍrake dvirephā
muhur api jhaṅkṛti-tarjanāṁ vahanti ||106||

"Hear about something amazing! Today in the forest I saw a bumblebee scolding a *mādhavī* flower, like a mendicant blaming the giver!"

kim iyam ahaha mādhavīti nāmnā
jana-viditeti madāt praphullati sma |
śiva śiva na vayaṁ madhoḥ kim itthaṁ
kusumam adhuḥ kila saptalādayaś ca ||107||

'Ah, how astonishing! Doesn't everyone know that *mādhavī* blossoming out of pride? O Śiva Śiva! Are we not also sweet?' Having said that, the jasmine and other flowers also began to bloom."

sa bakula-sahakāra-ketakīnāṁ
sakaruṇa-kiṁśuka-nāga-keśarāṇām |

tatir atiśuśubhe vilokya yān tu
bhramara-pika-pravarā mahaḥ sajanti ||108||

"Seeing the great beauty of the *bakula*, mango, *ketakī*, citrus, *kiṁśuka* and *nāga-keśara* flowers, the bees and cuckoos become joyful."

malayaja-marud eṣa ity abhikhyaḥ
pavana-gaṇaḥ pratipadya mat-kavanyām |
malayaja-jayi-saurabhātiśastāṁ
prasarati hrīṇa ivātra manda-mandam ||109||

The glorious wind blowing from Malayan hills, arriving at my forest, filled with excellent fragrance that surpasses sandalwood aroma, becomes ashamed and blows very gently."

iti madhu-ṛtu-varṇanaṁ vitanvan
madhu-ripur anya-nija-priyā-janānām |
carita-vivṛtim anya-nāyikānāṁ
carita-miṣāt kalayann amūṁ stute sma ||110||

After describing the spring season, Kṛṣṇa, who defeats *madhu*[76] in sweetness, praised his other beloveds' virtues on the pretext of describing their pastimes with him.

kusuma-kulam idaṁ dadhāti tāvad
bhramara-pikādi-gaṇas tathā svarūpam |
priya-sahacaratā yadā priyāṇāṁ
para-samaye śaratāṁ ca vajratāṁ ca ||111||

The flowers, bees and cuckoos, which gave happiness to the *gopīs* when they were with Kṛṣṇa, became like arrows and thunderbolts in separation from him.

ayi vidhu-mukhi saṅgata-priyāṅgi
priya-virahād aparā dhṛtāvasādāḥ |
uta kusuma-pikādi-tudyamānā
dhruvam adhunā priyatāvaśā bhramanti ||112||

[76] *Madhu* not only means Madhu demon, but also honey, sweetness and springtime.

O moon-faced Rādhā, the embodiment of all pleasure! In separation from Kṛṣṇa, the *gopīs* lament, and pained by the flowers and song of the cuckoos, now wander about in despondency.

sphurad-asahanatā mithaḥ sapatnyaḥ
pathi rahasi priyam ātmanābhisṛtya |
diśi ca vidiśi ca sphurantam ārān
nahi niranaiṣur amūḥ kva vā labheran ||113||

Unable to tolerate separation from Kṛṣṇa, all the *gopīs* searched for their beloved in secluded places, but could not find him, although he manifested in all directions. Where would they obtain him?

niyamita-caraṇān nikuñja-dhāmni
kvacana ca vāsaka-sajjikāyamānāḥ |
priyatamam anavāpya mānam āñcan
sukham iva māna-dhanā hi dhanya-nāryaḥ ||114||

One girl dressed up in a forest bower in expectation of meeting Kṛṣṇa. Not attaining him, she showed anger. O fortunate girl! This wealth of anger appeared to be happiness.

api ca tad-aparās tu vāsasajjā
muhur api cintana-labdha-kalpa-tantrāḥ |
priyatamam upalabhya cātra jāgrad
valitavad āpa sukhaṁ na cātra bhedam ||115||

Other girls, dressing up, thinking of him, fell asleep, and in that state met their beloved as if in a waking state. Thus they attained happiness, which was non-different from the happiness of the direct association with Kṛṣṇa.

api dayitatamena khaṇḍitāśā
nahi kalahāntaritā babhūva kāpi |
ucitam api tad etad eva yasmād
dayitatamaḥ katham anyathā ghaṭate ||116||

Though rejected by Kṛṣṇa, they did not become angry, refusing to see him. Could they have done otherwise?

vyavahita-padavīṁ mamāsti netuṁ
nahi bhavatīm api kiñcanāpi vastu |
na puruṣam iha jāgarādy-avasthā-
trayam api cetanayā viyoktum īṣṭe ||117||

Kṛṣṇa speaks, "I cannot disappear from your heart, like the person in the states of waking, dreaming and deep sleep is never separated from consciousness."

niśi sumukhi tad adya kuñja-puñjaṁ
saha-savayas-tati sadravaṁ vrajāvaḥ |
iha hi kumuda-mudgarādi-puṣpaṁ
sita-ruci-rociṣi rocamānam asti ||118||

"O beautiful-faced Rādhā! Tonight, with your friends, go quickly to the forest bowers, where night lotuses, jasmine and the other flowers are lovely shining in the moonlight!"

vidhur atha dayitānvitaḥ sakhībhiḥ
saha saha-khelam iyāya puṣpa-deśam |
sphuṭam iha tu vidhuḥ paraḥ sa-vṛndas
tad-upari vandana-mālikāyate sma ||119||

Kṛṣṇa with Rādhā and her *sakhis*, while enjoying various pastimes, came to a flower garden. The moon and the stars acted as a flower-filled gateway above.

adhi kusuma-vanaṁ virajamānaṁ
harim atha kāntimatī vṛṣārka-putrī |
sukha-kara-lalitā-viśākhikādi-
priya-savayas-tatibhiḥ samaṁ samayya ||120||

In a splendid night forest filled with flowers, Kṛṣṇa, walking with shining Rādhā, Lalitā, Viśākhā and other beloved *gopīs*, made them all very happy.

sukusuma-nikarān upadadānaṁ
svam api tad apy anu tān niyojayantī |
dvayam api tad-anuvrata-kriyābhir
drava-tatibhiś ca mudāñci kurvatībhiḥ ||121||

The *gopīs*, dedicated to Rādhā and Kṛṣṇa, collected many flowers, and, with melting hearts, happily decorated the couple, making them joyful.

alam upari-ga-puṣpa-vṛndam icchuṁ
svayam api tat-tad-upagrahaṁ diśantī |
drutam iva na kim asmadīya rājñyā
vahasi nideśam iti smitāñci-gīrbhiḥ ||122||

When Rādhā desired flowers growing on the tree tops, she asked Kṛṣṇa to pick those flowers, and the *gopīs*, smiling, said to him, "Do not delay in following our queen's order!"

prasabham iva ramām amūṁ bhujābhyāṁ
hṛdi dadhataṁ muhur ūrdhva-puṣpa-hetoḥ |
saruḍiva tad-abhīṣṭam āpayantī
sakala-kalaṁ hasitaṁ vitanvatībhiḥ ||123||

Then Kṛṣṇa quickly lifted Rādhā so that she could reach the flowers above, she angrily pushed him away, and all the *gopīs* began laughing softly.

sukusuma-caya-kūṭam īkṣayantaṁ
svayam api taṁ tulitaṁ nicāyayantī |
vividha-matatayā prahāsa-bhedāc
chalam api satyam api prajalpinībhiḥ ||124||

Pretending to pick flowers, Rādhā gazed at Kṛṣṇa, while her *sakhis* talked about the couple and made various funny comparisons, some true and some false.

kusuma-viracanā-mayaṁ kalāpaṁ
vidadhatam āśu ca taṁ pṛthak sṛjantī |
nutim anutim api dvaye pi tasmin
samiṣa-vacaḥ pracayena tanvatībhiḥ ||125||

Kṛṣṇa then quickly made various flower ornaments and Rādhā also made many decorations made of flowers. Seeing this, the *gopīs* delivered joking words of both praise and criticism.

sva-racita-tad-alaṅkriyāṁ stuvānaṁ
sva-racita-tat-tad-alaṅkṛtiṁ stuvānā |
nija-kṛti-janitā-mahattva-buddhiḥ
prakṛtir iheti vihasya vādinībhiḥ ||126||

Kṛṣṇa began praising ornaments created by him, and Rādhā praised the ornaments she had made. The *gopīs*, laughing, said, "O, that it is everyone's nature in this world to praise his own expertise!"

vaśam akṛta guṇa-kriyāṅga-bhāva-
prabhṛtibhir atra ca paśya citta citram |
vahati patir adhīna-bhartṛkājñāṁ
racayati karma vināpi tāṁ sa tasyāḥ ||127||

Rādhā controls Kṛṣṇa with her qualities, actions and love. Oh mind, look! Kṛṣṇa obeys Radha even without orders!

harir iha janayan vasanta-rāgaṁ
hari-vanitā-nikaraś ca suṣṭhu puṣṭam |
abhinaya-maya-nṛtya-tāla-juṣṭaṁ
vyativaśitaḥ sva-vaśīcakāra viśvam ||128||

In this way describing the attractiveness of spring, adorned with *gopīs*' music, dancing and singing, Kṛṣṇa enchanted all the three worlds.

iti bahu-vidha-khelayā rajanyāḥ
praśamam iva pratipadya nāgarendraḥ |
surabhi-kusuma-vṛkṣa-vāṭi-kāntaḥ
kṣaṇa-śayana-kṣaṇam āpa kāntayā saḥ ||129||

In this way spending the night engaged in various pastimes, Kṛṣṇa, the best of lovers, slept happily on bed in a fragrant flower cottage with his beloved Rādhā.

maṇi-maya-vara-catvarasya śayyām
anu kusumānila-līlayā susevaḥ |
paramatama-sakhībhir asyamāna-
bhramara-tatiḥ sasukhaḥ sukhañcakāra ||130||

Served by a fragrant, gentle breeze on a bed in an excellent, jewelled courtyard, accompanied by the exalted *gopīs* and many buzzing bees, Kṛṣṇa became pleased, and pleased all the *gopīs*.

iti sarvaṛtu-līlā

This is Sarvaṛtu-līlā.

Chapter Four

Attainment of fruit

ghoṣe sva-prema-koṣe pitṛ-mukha-sukhada-svīya-vṛndena dīvyan
kaṁsena preṣitebhyas tam atibhaya-mayaṁ vīkṣya nighnan muhus tān |
hantum teṣām apaśyann adhi madhu-puri taṁ hantum añcan sa-vṛndam
hatvā taṁ ghoṣam āgāt tad-atula-sukha-kṛd yaḥ sadā tam bhajāmi ||1||

I always worship shining and playful Kṛṣṇa, who distributes happiness from the treasure-house of love for him to his parents and all the inhabitants of Vraja, who seeing all his people constantly frightened of demons sent by Kaṁsa, killed them, and understanding that the root was not destroyed, went to Mathurā to kill Kaṁsa, and then returned to Vraja, filling the hearts of all cowherds with incomparable happiness!

rādhādyāḥ kṛṣṇa-kāntāḥ svayam avataraṇaṁ kṛṣṇavat prāpya līlā-
śaktyā vismṛtya nityāṁ sthitim aparatayā jñāta-kṛṣṇās tathāpi |
rāgād aspaṣṭa-kṛṣṇa-śrayaṇa-sukha-ratāḥ prāntataḥ kṛṣṇam eva
spaṣṭaṁ jagmuḥ sva-kāntaṁ tam ati-sukha-sudhā-sindhu-magnāntarāḥ smaḥ ||2||

Rādhā and the other beloveds of Kṛṣṇa, personally manifesting on earth like Kṛṣṇa, forgetting by the *līlā-śakti* their eternal existence, thinking of Kṛṣṇa as their paramour, and out of attraction, developed happiness by taking shelter of him secretly, and finally attained Kṛṣṇa. We become submerged in an ocean of most joyous sweetness.

haṁho saukhyaṁ sura-dviṭ-kaṭu-kaṭaka-ghaṭā-preṣṭha-kaṁsādi-duṣṭān
hatvā tat-kliṣṭa-cittāṁ pitṛ-mukha-janatāṁ nirvṛtāṁ suṣṭhu cakre |
kiṁ cānyaḥ sva-priyāṇāṁ patir iti bahir akhyāti-duḥkhāni hṛtvā
tat-tad-viśleṣa-pīḍācchid ayam atijagada-dṛṣṭi-goṣṭhe vibhāti ||3||

What astonishing happiness! Kṛṣṇa, killing wicked Kaṁsa, enemy of the *devatās*, gave great happiness to all people headed by his parents, whose hearts had been tormented by Kaṁsa. Destroying the great external distress of the idea that his

***gopīs* had other husbands, destroying separation, he resides in Vraja beyond the material world.**

prātar mātuḥ sa-hastād aśana-sukha-kṛtī labdha-tātādy-anujñaḥ
śrī-rāmādi-prasaktaḥ surabhi-gaṇa-śataṁ pālayan moda-yuktaḥ |
sandhyāyāṁ gopa-gopī-sukhada-gṛha-gatiḥ sānurāgaṁ kṣapāyām
tat-tad-dīvyad-vihāraḥ sphuratu tava manaḥ sarvadā kṛṣṇa-candraḥ ||4||

May splendid pastimes of moon-faced Kṛṣṇa, who in the morning eating happily from his mother's hand, who taking permission from his father and elders and joining Balarāma and his cowherd friends joyfully herding limitless *surabhi* cows, who in the evening returning home to give happiness to the elder cowherd men and women thus extinguishing the pain of separation from him, eternally manifest in your heart!

janmādyaṁ svīya-vṛttaṁ kavi-bharata-kalā-citra-yogena dṛśya-
prāyaṁ tanvan sabhāyāṁ rahasi tu dayitā pūrva-rāgādy-udantam |
vargaṁ tat-tan-nisargaṁ nijam anu vijayī sarva-sāt-parva kurvan
dīvyādīvya-kriyābhir viharaṇa-kutukī nandatān nanda-sūnuḥ ||5||

Displaying his birth and other pastimes through the various wonderful arts like poetry, music and drama in the Nanda's assembly hall, privately displaying the incomparable *pūrva-rāga* of his beloved *gopīs*, giving the all-conquering festival of joy to his associates according to their devotional moods, and eagerly performing ordinary and divive pastimes, may the son of Nanda remain bliss!

yaḥ śrī-paryanta-yācyānvitir iha paśupa-śreṇi-bandhur yaśodānanda-
svīyāṅga-jātaḥ subala-mukha-sakhaḥ kiṁ ca rādhādi-kāntaḥ |
sa śrī-gopāla-nāmā surabhi-kula-mahaḥ pālayan divya-kelir
naktaṁ rāsādi-līlā-lalitatama-gatiḥ sarvadā syād gatir naḥ ||6||

May he always be our goal – who is the object of prayers made by Lakṣmī and all the *devatās*, who is the relative of all the cowherds, who is born to Yaśodā and Nanda, who is the friend of Subala and the other cowherd boys, who is the beloved of *gopīs* headed by Rādhā, who is called Śrī Gopāla, who enjoys wonderful games grazing a huge herd of *surabhi* cows, and who goes to the *rāsa* dance and other charming pastimes at night.

śrīmad-vṛndāvanendor madhupa-khaga-mṛgāḥ śreṇi-lokā dvijātā
dāsā lālyāḥ surabhyaḥ sahacara-halabhṛt-tāta-mātr-ādi-vargāḥ |
preyasyas tāsu rādhā-pramukha-vara-dṛśāś ceti vṛndaṁ yathordhvaṁ
tad-rūpāloka-tṛṣṇak pramadam anudinaṁ hanta paśyāma karhi ||7||

Ah, when will I joyfully see Kṛṣṇa, the moon of the beautiful and opulent Vṛndāvana, the bumble-bees, birds and animals, ordinary people, artisans and tradesmen, the *brāhmaṇas* and servants, the children, the cows and the cowherd boys, Balarāma, Nanda, Yaśodā and other people of Vraja, his *gopīs* and among them Rādhā, the best of Kṛṣṇa's beloveds? Let this longing growing in my heart day by day!

śaśvad dhyāyati dūraga-sthiti mithaḥ sūkṣma-prathaṁ cāyati
prājyāntargatam ātta-narmas tu sakhī-madhya-sthitaṁ paśyati |
rādhā-mādhava-nāma-dheya-mithunaṁ vighnān atītyāmitān
dāmpatye sthitam atra vā yadi rahaḥ prāptaṁ tadā kiṁ punaḥ? ||8||

Rādhā and Kṛṣṇa, overcoming unlimited obstacles, always remain in love. In most difficult times they think of each other and look at each other through the lattice windows. When they are amongst thy elders, on some pretext they meet with the *sakhīs* and joke. If I see them privately in Vraja, what else remains to be gained?

rādhā-kṛṣṇa-yugaṁ muhur vighaṭanām uttīrya dāmpatya-bhāk
pratyekāntam udasram ekataraga-svāpāntar antar mithaḥ |
vaktraṁ paśyati mārṣṭi locana-puṭaṁ nāsāgram uddaṇḍayan
niṁste gaṇḍa-yugaṁ hṛdā hṛdi milal lelīyate śarmaṇi ||9||

Rādhā and Kṛṣṇa, constantly overcoming difficulties, enjoy eternal assosiation with each other. Day and night with tear-filled eyes they look at each other's faces, wipe away tears, kiss each other on the cheek, unite their hearts, and sink in bliss.

gaura-śyāma-rucojjvalābhir amalair akṣṇor vilāsotsavair
nṛtyantībhir aśeṣa-mādana-kalā vaidagdhya-digdhātmabhiḥ |
anyonya-priyatā sudhā-parimala-stomonmadābhiḥ sadā
rādhā-mādhava-mādhurībhir abhitaś cittaṁ samākrāmyatām ||10||

May my heart always be completely captured by the various kinds of sweetness of Rādhā and Mādhava who always intoxicated by the scents of their sweet affection for each other, by their flawless shining beauty of gold and black, and by the playful movements of their dancing eyes anointed with unlimited skillfulness in the art of the amorous pastimes![77]

iti phala-niṣpattiḥ

This is Phala-niṣpattiḥ.

[77] This is the last verse of the Śrī-kṛṣṇa-sandarbha.

Chapter Five

Conclusion

pūrṇāḥ pulindya iti yā stutā vraja-ramādibhiḥ |
na vayaṁ sādhvi sāmreti śreṇibhir dvārikā-śriyām ||1 ||

The *gopīs* of Vraja praise Rādhā with words "*pūrṇāḥ pulindya…*" ("The aborigine women of the Vṛndāvana area become disturbed by lust when they see the grass marked with reddish *kuṅkuma* powder. Endowed with the color of Kṛṣṇa's lotus feet, this powder originally decorated the breasts of his beloved, and when the aborigine women smear it on their faces and breasts, they feel fully satisfied and give up all their anxiety.")[78] and the women of Dvārakā praised her with words "*na vayaṁ sādhvi…*" ("We do not desire dominion over the earth, the sovereignty of the king of heaven, unlimited facility for enjoyment, mystic power, the position of Lord Brahmā, immortality, or even attainment of the kingdom of God. We simply desire to carry on our heads the glorious dust of Kṛṣṇa's feet, enriched by the fragrance of *kuṅkuma* from His consort's bosom.")[79]

anayārārādhito nūnam itthaṁ pūrvābhir eva ca |
purāṇe kvāpi vaiśiṣṭya-sāmānyān neyam ūhyate |
rukmiṇī dvāravatyāṁ tu rādhā vṛndāvane vane |iti||2||

She is praised by the Vraja *gopīs* with words "*anayārārādhito nūnam…*" ("Certainly this particular *gopī* has perfectly worshiped the all-powerful Personality of Godhead, Hari, since Govinda was so pleased with her that he abandoned the rest of us and brought her to a secluded place.")[80] In *Purāṇas*, no one can compare with Rādhā because of her great excellence. "Rukimṇī is supreme in Dvārakā and Rādhā is supreme in Vṛndāvana."[81]

tasyāḥ kāntaḥ sadā kāntaḥ sa syād ekānta-bhāg vaśaḥ |
yāv amū mama cittāntarbhūruha-sneham ūhatuḥ ||3||

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[78] SB 10.21.17

[79] SB 10.83.41-42

[80] SB 10.30.28

[81] Skanda-purāṇa

Rādhā always loves Kṛṣṇa and she always loved by him. Kṛṣṇa is fully devoted only to her, and dependent on her. May that couple manifest the creeper of love in my heart!

sad-bhakteṣv atulaṁ pitṛvya-yugalaṁ kṛtvā madīyāṁ gatim |
svaṁ dāsyaṁ diśad asti yat prabhu-yugaṁ tan me sadāstāṁ gatiḥ ||4||

May my two masters, Śrī Rūpa and Sanātana, incomparable among pure devotees, who have defined my goal of life and taught servitude, be my eternal shelter.

gaṅgāyāṁ kaku-caṅga-muk śrutim adāj jāgrad-gataṁ māṁ prati
śrī-vṛndā-vipine trayīm api parāṁ svapnādy avasthaṁ punaḥ |
yaḥ śrīmān madhu-mardanaḥ subhagatā sad-rūpatā viśrutaḥ
saṁjñāvān laghu-vaṁśa-śaṁsakatayā vande ca vande ca tam ||5||

Again and again I offer my obeisances to Kṛṣṇa, who defeats honey and spring in sweetness, who have a charming, spiritual form, who is famous for his sweet flute playing, who on the bank of the Gaṅgā wake me up with *prema*-filled *śrutis*, and again, in Vṛndāvana, awakening me, gave me three great Vedas.

śrī-kṛṣṇa kṛṣṇa-caitanya sa-sanātana-rūpaka |
gopāla raghunāthāpta-vraja-vallabha pāhi mām ||6||

O Śrī Kṛṣṇa! O Kṛṣṇa-Caitanya! O Lord with eternal form! O cowherd, superior to Rāma! O beloved of Vraja! Please protect me!

iti śrī-saṅkalpa-kalpa-druma-nāma kāvya māmaka-spṛhā
dhāma śrī-rādhā-kṛṣṇa-rūpa-pūram api pūrayantam |
śrī-rādhā-kṛṣṇa-caraṇārpitam eva mama sarvam
iti tad idam api tathā bhaved evam ||7||

This poem "Saṅkalpa-kalpa-druma" is filled with the pastimes of Rādhā and Kṛṣṇa. It has been offered to their lotus feet, since everything should be offered to their feet.

iti śrī-saṅkalpa-kalpadruma-nāma-kāvyaṁ samāptam ||
śrī haraye namaḥ

Thus ends Śrī-saṅkalpa-kalpadruma.
I offer respects to Śrī Hari.